

THE HEART OF JOB.



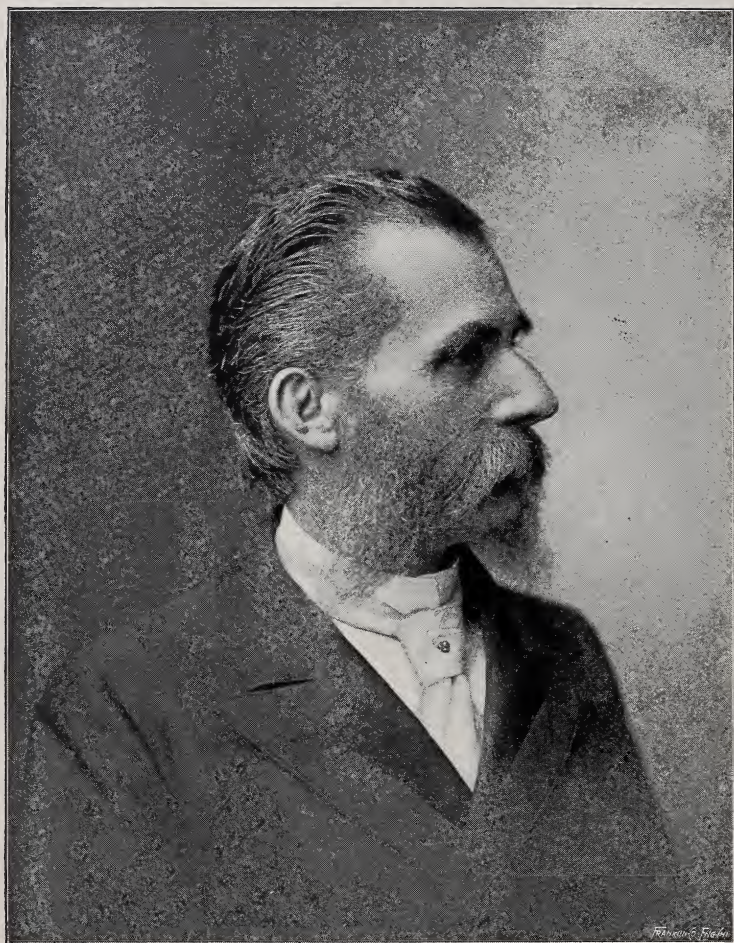
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DR. WM. C. GIBBONS

THE HEART OF JOB

A MESSAGE TO THE WORLD

BY
DR. W. C. GIBBONS

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DR. W. C. GIBBONS



“The supreme end of existence is the change
produced in man’s nature by the power called
Right Knowledge.”

SANKARACHARYA.

A GREETING.

TO the friend who may read this offering, I would say:—It has been a work of unremitting love. I can only inform you that while seated at my desk the interpretations, as I have recorded them came to me, and I have never doubted their accuracy or meaning. As often as I reread them I am the more convinced that their meanings are true. Being true, they fill the place and do the work assigned them.

This spiritual interpretations of the Book of Job in performing its mission will liberate mankind from the bondage in the belief in evil; and as a ray of light, will dispel the darkness that seems to enfold the soul which, unhindered, will take care of itself.

WILLIAM C. GIBBONS.

INTRODUCTION.

WHILE the value of "The Book of Job" as a historical record will ever remain unquestioned, it is our privilege now to consider it as an allegory. "The Story of Job," says Eutychus, 447 A. D. "is an allegorical poem to prove the monarchy of spirit or mind." Spiritual truths are above and beyond intellectual reasoning, and can therefore, not be intellectually explained. They can at best be represented only by means of allegories or pictures such as may induce men to give way to exalted thoughts, and thus acquire a clearer perception of truth.

Many attempts have been made to give the spiritual meaning of Job. Such questions are asked as: Who was Job? Was he really a man? If so, when did he live? To what nation or tribe of men did he belong? If not

a man, then to what does Job refer? What is the meaning of the word?

If the narrative of Job is to be considered as an allegory, then the "sons" and "daughters" mentioned are not "children"; and the animals are not four-footed beasts. "Satan" also is a myth. Then, too, what becomes of "Eliphaz," "Bildad" and "Zophar"? And had Job a wife?

Assuming the allegory then, many questions arise which only patience and loving investigation into the hidden and spiritual realm of truth can answer.

When and by whom this most mystical book was written is of little consequence to the interpreter. It is thought by some that a person named Job wrote this book. If so he did not write it simply for the purpose of narrating a great event in his remarkable life without enjoining a wise purpose. Job knew that the specific quality of his nature gave him an exalted position in this world; hence, if

he were the author, he wrote with a very definite purpose in view.

It is not any more intended, however, to deny that there was a *real man*, Job; who was wise, and who lived a long time ago: than to deny that there was an Abraham, a David and a Jesus. Job stands for a *principle*, as, indeed, does every enlightened soul, entirely distinct from personality. To illustrate:—Adam stands for the *natural man*; Noah, for *refuge*; Abraham, for *faith*; David, for *kingship*; Solomon, for *wisdom*; Moses, for *law*; Joshua, *deliverance*; Buddha, for tender heart and gentleness; Jesus, for salvation through love; and Job, for *realization* and *integrity* or *spiritual mindedness* in man. These were real men like unto us; but their personality had little or nothing to do with that quality of mind which each represented. The physical man as he is known, passes away from sight, but the principle he represents lives eternally.

It will be observed that this entire allegory is based on the supposition or visible appear-

ance of *good* (Lord) and *evil* (Satan) as factors in the world and influencing the actions of mankind; also that the Lord is cognizant of manifestations of both good and evil, in fact, the author thereof by permission. See Job, 1-7.

Another noticeable fact is, that while the Almighty is repeatedly referred to, God is not directly spoken to, nor does God (Divine Spirit) at any time speak. In every instance it is the *Lord*; and the *Lord* must not be confounded with the fuller interpretation of God, infinite Spirit.

It has been said of the Book of Job, that if it could be dramatized, it would excel in point of merit anything that Shakespeare ever wrote; so deep and far reaching is the plot involved, so astonishing the characters and so vital and beatific its conclusions.

It has been conceded by some of the most thoughtful of men that the Book of Job ranks in literary merit, with any work of any age. Gibbon the historian writing of the Koran says: "His (Mohammed's) loftiest strains must yield

to the sublime simplicity of the Book of Job."

Thomas Carlyle wrote of *Job*: "There is nothing written, I think, of equal literary merit, sublime sorrow, sublime reconciliation; the oldest choral melody as of the heart of manhood; as soft and great as the summer midnight; as the world with its suns and stars." Another writes: "What can be finer than Job's picture of *wisdom*, whose price is above rubies? And what a wealth of comfort is in that wonderful passage which inspired the sublimest solo in the sublimest musical composition; those words forever graven in "*the rock that is higher than I*."

That the reader may the more clearly understand the Book of Job, quotations are given from "Helps to the study of the Bible." (See Bible.)

"The antiquity of this book is proven by its style, but there is much diversity of opinion respecting its date. Job is classed with other holy men. (Ezek. xiv, 14);" * * * * *

“Modern scholars of different schools unite in the view that it is a theological discussion founded upon a historical basis, displaying the opinions of opposite schools on an unsettled question, of the connection between suffering and guilt, and whether there is any higher motive for religion than selfishness.” (In which discussion, Job gives the most rational and advanced views.) “The book consists of three parts:—(1) The *Introduction*, a prose narrative of the cause and effect of Job’s sufferings, and his patient endurance. (2) The *Colloquies* between Job and his comforters, in poetry, the theme of which is the cause of human suffering. His friends affirm it to be sin, and exhort Job to repentance. He denies it, appeals to facts, and complains of the unkindness of his friends. This portion consists of three series: (a) Job’s complaint (ch. 3), followed by the speeches of *Eliphaz*, *Bildad* and *Zophar*, each being successively answered by Job (chaps. iv–xiv). (b) A further speech of each of these three, with Job’s answer thereto

(xv-xxi). (c) A speech of Eliphaz and Bildad, with the answers to each (xxii-xxxi). (3) The *Argument* of Elihu (poetical), that afflictions are remedial and for the sufferer's good; followed by a reproof to Job for his self-justification, and a vindication of God's government (xxxii-xxxvii). (4) The *Address* of the Lord, revealing his power and wisdom; concluding with Job's confession (to the Lord) and penitence (xxxvii-xlii. 6). (5) A *Conclusion* (prose) narrating the close of Job's life in peace and prosperity (xlii. 7-17)."

The wisdom of the persons who wrote thus of Job, is not to be questioned. It will be observed by the faithful and spiritually minded student, that this narrative, obscure as it seems, is in fact the pilgrimage of a soul; and that all souls passing through the delusive appearance of creation are obliged to settle these very questions accredited to Job.

The Book of Job could not have been written in a different style and have had its meaning preserved in such definite form as it is given in

the Bible. Its simplicity of utterance, its depth of meaning and its universality of application, will ever commend it to the careful consideration of every person who loves God and man.

The friends who peruse this book are kindly requested to read carefully the entire Book of Job first. This gives one an intelligent conception of the range and character of the plot. Then take it up chapter by chapter as the *interpretation* is read. Thus all possible benefit may be obtained from it. In each instance where Hebrew scripture words are used the Bible Dictionary definition of the word is given; as for instance; "*Uz*, soft land, rich and fertile."

WILLIAM C. GIBBONS.

In this study of Job, the *new version of the Bible* is consulted.

THE HEART OF JOB.

CHAPTER I.

VERSE I.—THE SUBJECT.

“There was a man in the land of Uz, whose name was Job.” Job, “a desert, one persecuted.” *Esoterically*, Uz means state of bliss.

“Rejoice and be glad, O daughters of Edom, that dwellest in the land of Uz.—Lam. iv,—21.

Job means steadfastness to Principle,—The spirit of wisdom in man commonly rendered, Integrity. It signifies also spiritual mindedness.

Now this man was “perfect, upright, loved God and avoided evil.”

To fully understand this first chapter, is to possess the key to the entire book; so we are careful and move slowly.

The very first question which naturally presents itself to the mind, after reading the first chapter of the Book of Job, is: how could a perfect man get into such an imperfect state? how could a man, "upright, one that feared God and eschewed evil" drop into such a pitiable condition as is recorded of Job?

It is stated in the introduction that this narrative does not necessarily refer to a special man whose name was Job; but to the unfoldment or progress of every soul, known as the individual Ego.

For special reasons, which are the inherent rights of every individual, the soul (Job) abandoned its home in the *blissful state* (Uz); leaves the Paradisacal state of unconscious bliss; enters the domain of Eden; and passes through this to the state of forms on the human or physical plane.

Surrendering the state of negative innocence for the objective state of earth life, the soul finds itself surrounded by lust of possessions; by families, by persecutions, by abandonment

and death. To all appearances it sees itself in this state of mind.

Because it sees itself possessed of *form*, the soul participates in the conditions of the form, or what seems to be reality, but what is finally proven to be a delusion.

While in this delusion, the soul apparently unconscious of its vast spiritual possessions, becomes conscious of its true Self, by seeing through the appearances on this terrestrial plane, recognizing these as symbols of the unchanging, eternal glory of the heavenly kingdom,—the celestial. So Job is credited with vast possessions; no man in all the East (source of light) had so great a household, (fund of knowledge).

THE NATURE OF THE SOUL.

We will endeavor to throw more *light* upon this subject, that it may be seen why this all takes place; what this natural condition really means; why the Soul apparently abandons a high state of excellency for an apparently low state, and what is to be gained thereby.

It must be constantly borne in mind that the supreme end of existence is *Right Knowledge*.

The *Great Light* is the *All*. Not the light of the sun or the light of the moon. This Great Light is *Wisdom* and *Love*,—God.

The will of God is within the wisdom of God; and the desire or love of the will is to reflect Itself. This is done by mirroring Itself within Its desire. The “image” of God is conceived in God. *Nature* is the great mirror in which the image is reflected; and this reflection is called “*Creation*.” In this creation, the Soul, which is the form of God, is seen, but not as the idea of God, *i. e.*, the Soul enters into nature; but the spirit is eternally with God. The spirit and the soul are forever co-ordinated, but to appearance they are separated and apart.

Man is free during *innocence*, when he enters the state of nature he becomes bound by the conditions of that state and is no longer free; earth and its environments surround him, but on entering the spiritual state he is once more

free. *Such* freedom, however, is different from the first state of freedom in this, that the soul is now consciously free.

The soul has a purpose; and this purpose is to understand appearances, such as separate forms, objects, etc., etc. This purpose indicates a mission, and its mission is to look through things and to *Know Itself*; Its power, nature and magnitude, and Its relation to the Supernal Self, the Eternal One—God.

The Soul, in coming into a *state of nature*, chooses its *birth right*; but it does not choose as one would choose a profession or garment. Its choice is the result of attractive natures; that is, it is individualized from the Great Soul by some especial attraction in this *nature*. It is allured, not against its will, but with the consent of its will; for only that can attract which is like the object attracted, hence its willingness.

The soul finds remuneration or compensation in the delight of discovery. This is the basis of family ties or relationship. In the last

analysis it will be observed that we stand sponsor to each other for certain eternal virtues which have their permanence in love. While the spirit is absolute purity, the soul enters into every state of mind between body and spirit. The soul is drawn downward toward the body by desire; and it is drawn upward toward the spirit by the influx of its higher nature. Job demonstrated these two states or qualities in his remarkable earth life. In other words, the state of unconscious bliss is exchanged for the state of conscious bliss, and this is attained through its descent into nature; that is, to be wisdom, consciously; to be love, consciously, it chooses this way.

MAN IN NATURE.

In the state of matter (the dark state); cause and effect, as families, society, etc., are recognized; good and evil are also apparent. In this state (terrestrial), the mirage called Nature (the mirror) appears; all objects, all conditions, all experiences of whatever sort, seem very real; for the reason that man, the physical ex-

pression or instrument possesses some knowledge, but not sufficient: Some knowledge and some ignorance, is the "knowledge of the tree of good and evil."

NEGATIVE AND POSITIVE INNOCENCE.

There is a negative innocence and there is a positive innocence.

Negative innocence is related to that class of actions which are spontaneous in their nature; actions, the full meaning of which are not comprehended; as for instance, the simple action of youth.

Positive innocence is related to that class of actions which the mind comprehending, refuses to participate in. That which may be done innocently, not knowing the consequences, is now avoided because of knowledge.

The real man, the enlightened soul knows. The natural man, the man in nature, the man seen in the mirror, on the other hand only believes. To this *belief* is attributed the supposition of sin, sickness, affliction and death.

This allegory we are studying stands for the truth concerning man, by means of which he is led into the way of wisdom.

MAN'S CONCEPTIVE NATURE.

The soul cannot withdraw or extricate itself from the delusion of matter, until man learns the secret of nature,—learns that everything—God, the Christ, and the Angels—the celestial and the terrestrial kingdoms, the powers of heaven and the powers of hell are contained within himself. Outside of him there is nothing which he can conceive. He can know nothing except that which exists in his mind. No god or devil, no spirit or any power whatever can act within man unless it enters into his consciousness. Only that which forms *in* man has existence *for* man.

Because of man's power to conceive, he conceived darkness and light—good and evil—ignorance and wisdom. When the conception of the unity of *Goodness* as the *Principle* of *Reality* enters the mind and fixes its abode

there, then will the opposite vanish into nothingness as the pictures in the mirage vanishes by near approach. As gold is incorruptible in the fire, so is the soul of man subject to nothing but God the eternal principle of *life*, *truth* and *love*. In the state of conscious nature, *life* is man's starting point, *truth*, his shield; *love*, his armor and *character*, his destiny.

The great lights, saviours, who have appeared at intervals, caught the full interpretation of the perfect and holy man; so they became the beacon lights, the *path*, the *way* and the *truth*; and this is the only way whereby man aspiring, can attain the heavenly kingdom or state of eternal love.

MYSTERY OF NUMBERS.

To understand clearly the Book of Job; let us consider the significance or value of numbers.

The number *ten* is the key or mystical figure seen throughout the book; it is the number signifying *completion*. All things move

toward perfection. The number *nine*, is masculine, while the number *ten* is feminine. Consider the numbers *seven* and *three* also. Seven is the number of the perfected man, or Grand Man; and three is the symbol of Diety in all the great religions of the world. Job has seven sons and three daughters. $7+3=10$. Ten is also the mystical number signifying in the Kabala, Elohim, infinite in expression. Ten is the multiple of the number of animals in Job's possession. Notice too that Job had seven thousand sheep, and three thousand camels,—*ten* thousand; also five hundred yoke of oxen, and five hundred she asses,—*ten* hundred. Job had three friends, (chap. 2-11), and they sat on the ground seven days. $3+7=10$. Job on one occasion in reply to his friends said, "These *ten* times have ye reproached me."

At the conclusion, Job had twice the number of cattle that he possessed at the beginning. His *sons* and *daughters* (*ten*) were not increased in number, but in godliness.

There are also *three* special days referred to, (ch. 1-6, 13), (ch. 2-10). These represent three degrees downward or removals from spiritual perception. There are three corresponding degrees up, to *Master*.

The enlightened will see that Job is a type of Christ.

MEANING OF THINGS.

Let us now resume the consideration of the first chapter. Verses 4-5 refer to family ties. Family means, *cherished ideas*, especially with reference to the idea of cause and effect; family means also, *varying faith*. *Sons*, or males, are causes; *Daughters*, or females, are effects. Inheritance is cause and effect.

Job is accredited with vast herds of cattle.

Sheep mean innocence, simplicity, tender-heartedness, pure-mindedness and love.

Camels mean endurance, swift conclusions, safe passage over the desert places in life's journey.

Oxen mean docility, meekness, composure.

She Asses mean patience, fertility and increase of knowledge.

Add to these, sons and daughters, and servants (the five physical senses), and we have, briefly stated, Job's great wealth; which to be understood must be viewed from a spiritual standpoint. All these possessions are the noble virtues of the soul, the essential qualities or tincture by means of which it is recognized.

Man as we see him day by day; ourself as we appear year by year, is not a fact, but an interpretation of a fact. Is not the real, but a suggestion of the real.

GOOD AND EVIL.

For reasons known to the author of this allegory he has put into the mind of Job the belief in the "knowledge of good and evil"; and with this idea Job must contend and vanquish, as did Jesus and other great Masters.

On this supposition of good and evil rests all the sorrows and changes in the story. Only the *Good* really is. There is nothing spoken

of or imagined, however, that its opposite is not suggested. It seems that the destruction of Job's possessions came about through the influence of "Satan." (verses, 6-12).

SATAN, THE MEANING OF.

"Now there was a day (the first day) when the sons of God came to present themselves before the Lord, and Satan came also among them."

Verse 7. "And the Lord said unto Satan: Whence comest thou? Then Satan answered the Lord, and said: From going to and fro in the earth, and from walking up and down in it. 8. And the Lord said unto Satan: Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil."

Jesus said. "In *this world* ye shall have tribulation, but marvel not (fear not), for I have overcome and ye shall overcome also."

Only in "this world" or state is Satan known.

Satan means the great void, the adversary,

the unrelated, unrevealed, the not known, the absence of light.

“And darkness was upon the face of the deep.”

It is the power of darkness which deals out to man all his calamities. Satan here, especially, means worldly wise, or the world's wisdom. “The liar and the murderer from the beginning (of this period), and the truth abode not in him.”

“Sons of God” mean light, wise ones, illumination, pure knowledge. “Let there be Light.”

Bear in mind always that Job is the Spirit of Wisdom in Man. This spirit of wisdom is now to pass through the fiery ordeal of creation, from which nothing can release it but union with the Lord. The soul is triumphant only in the moment it beholds God and exclaims, I AM IT.

There is in fact no *evil nature* ; but there is a supposition or belief in an evil nature. Because of this belief, the experiences related in

the concluding verses of this first chapter transpire.

Having given the definition or interpretation of Job's possessions, let us now consider how these escape him and by what means.

TRUTH AND REASON.

All reasoning is based on doubt. If man never doubted he would never reason. If one reasons with himself, he doubts the inner evidence of truth. To reason with another is to believe in another's doubt. One only can be right. One cannot reason concerning Truth and arrive at Truth through reason. Truth is never in dispute. Reasonings and disputations refer to man's opinions concerning what is true,—not the Truth. Truth needs no defence and no defender. Jesus' injunction to Peter was: "Put up thy sword again into its sheath; whosoever defendeth by the sword, perishes by the sword."

The dialogue reported between the Lord and Satan, is Job reasoning on good and evil,

or cause and effect. It is Job reasoning with his mind. There is a truthful side presented to Job's mind, and there is an untruthful side to which Job frequently refers.

SATAN, THE LIE.

Satan's subtle reasoning concerning Job's *integrity* is all false. It is a false assertion that the loss of earthly possessions is to be directly chargeable to the Lord. Except we admit (and truthfully) that the *illumination* of the Lord in the mind causes the detachment of worldly possessions, because they are accumulated in the *darkness*. But to an illuminated soul this would be no loss. Satan attempts to divert the cause of calamity from himself; and to place Job in this false light, deliberately lies. In the mortal (carnal) mind of Job may be found the whole array of evils. By every evidence in life's experience we do know that there is no falsehood to be laid at the door of the True Man. Satan is a lie, the truth is not in it.

Sankaracharya, the Hindoo commentator says: "Falsehood is pronounced on that which has not the Spirit of God; which Spirit is the only reality. For this reason it is called falsehood or lie. A lie is not an utter negation, because it concerns some reality. A falsehood produces the appearance of many Egos, whereas in reality the Spirit of God is the only Ego."

Elihu, in chapter 32-8, reminds the three friends that, "There is a spirit in man; and the inspiration of the Almighty giveth them understanding."

This understanding is the very presence of the divine nature in man. "The soul is never surprised." It is never unconscious of its integrity and union with the Lord—Supreme Self. It may be bound in appearance to an earthly body; still in essence it is free.

"And there was a day." Verses 13-19. This is the *second day*. Day and night never enter into man's consciousness until he loses sight of the True Light.

THE FOUR MESSENGERS.

There were four "messengers," members of Job's numerous household. These messengers are *fear and sense evidence*; judging according to appearances. Job (soul), by a master stroke of realization, based on the principle of *eternal goodness* finally sweeps this false evidence away in verses 20-21-22.

Verse 20. "Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshiped; and he said, 21, Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave and the Lord hath taken away; blessed be the name of the Lord. 22, In all this Job sinned not, nor charged God with foolishness."

REALIZATION.

In supreme reality, the Deity has no attributes and no relation to anything. Everything outside the Deity is false in the sense of not having the reality it claims. Man's sufferings can never cease until this truth is realized. All religions, all philosophies, all mystical practices aim at this realization as their highest end.

Realization is a new mysterious consciousness, and not mere information concerning what is. (Sankaracharya.) A penny placed before the eye may obstruct a view of the great sun. So, too, the truth may be hidden from manifestation by our conception of external pictures and forms. Sweep these away and the truth appears in all its purity and sweetness. A wise *sage* has said: "That there is a power in the object which compels the recognition of its existence by the observer; and that this power in the object has a kindred relation in the observer by means of which it recognizes the object."

THE PHYSICAL SENSES.

We have said these "*messengers*" are *fear*, based on the evidence of the senses, and these senses are in this order; 1, *smell*; 2, *sight*; 3, *taste*, and 4, *touch*; which are represented by or correspond to, ¹ *earth*, ² *fire*, ³ *water* and ⁴ *air* respectively. These are the powers which take from Job his possessions. *Man*, the *earth* man confiscates, appropriates; *fire* consumes,

annihilates; *water* bears off, removes; and *air*, breathes upon, sweeps away. (See verses, 15-16-17-19.)

It is declared, the divine power called *objectivity* in nature, has the power to assume eight forms; viz:—1, earth; 2, water; 3, fire; 4, air, and 5, akasa; 6, manas; 7, buddhi, and 8, sahaṅkara. Of these, four are inferior and four are superior. The inferior ones are the messengers we are now considering. There were four other messengers; Eliphaz, Bildad, Zophar and Elihu, who professed to be superior; but in each case they failed to relieve Job or bring to him the light of impersonal truth to sweep away the burden of darkness from his sad heart.

TRUE RELEASE FROM ERROR.

Mankind is not brought into the light of the true self by charges of corruption and a sinful life. Nor is there any relief in the dogmatic assertions concerning the nature and character of God, as though one could give information on such a subject.

When Job appealed to the Almighty direct, then the Lord, who indeed constituted the *four superior elements* of the heavenly nature appeared, and declaring the truth, Job was immediately liberated.

These objective forms, as earth, fire, etc., are not to be considered as the earth we inhabit, the water we drink, the fire that burns, or the air we breathe; but rather that form of the Divine power which produces the earth, water, fire and air. While we are continually using objects for the purpose of illustrating clearly, care must be taken that the principle of objectivity be not confounded with the synthesis of the Deific nature.

THE SUBTLE POWERS.

For the benefit of those who desire to know, we insert; the four superior principles are:

1. Akasa, is related to hearing.
2. Manas, the power of producing that which is perceived, as, "I am this," without defining what this is.

3. Buddhi, the element in the totality of the Divine Power which makes all the workings of that Power to appear as in themselves real, and hides their true character of being real, except as reflected in the Deity.

4. Ahankara, the power of producing the universe out of the Divine Substance which never changes.

POSSESSIONS DESTROYED.

The first messenger that came to Job with tidings of destruction, apprised him of the fact that the oxen which were plowing, and the asses feeding beside them, have been driven away and all thy servants slain with the edge of the sword, and I only escaped to tell thee.

Esoterically.—Job's patience, docility, composure and knowledge of creation is put to the test.

Scarcely has this one delivered his message, when the second one appears. He is very much alarmed, and comes with the story that the fire of God is fallen from heaven and utterly

consumed all the sheep and the servants, and I alone escaped to tell thee.

Esoterically:—Job's innocence, tenderness and pure-mindedness have gone into the consuming flame.

While this man is yet speaking, comes another also and reports that three bands of Chaldeans have taken off the camels and slain their keepers and I only have escaped to tell the tale.

Esoterically:—Job's endurance and means of escape is limited to his own personal endeavor. He must cross the desert waste alone to overcome the conditions of matter.

Lastly, a fourth messenger, breathless and in great haste, relates how a great windstorm swept over the country where the *eldest son*, (hope of the father) resided, and while his brothers and sisters were eating and drinking, (satisfaction of physical desire), a great wind came from the wilderness and smote the house so that it was utterly destroyed and falling on

the inmates they are all killed and I only escaped to tell the tale.

These *sons* and *daughters* represent vanity and pleasure.

Esoterically:—Cause and effect in the mind of Job merges into the Infinite with whom is no cause. “One is your father, even God.” Belief in mortal posterity is ended. The delusion of family ties is purified by the illumination of the Divine nature—*One*.

FEAR SURVIVES.

These messengers, one after the other, report to Job the utter destruction of all that he lays claim to, including his children. You will observe, however, that *fear* (the messengers) was not destroyed in the general calamity. Fear survives to impress the mind with what has happened.

Job is now shorn of externals; hence he “rends his mantle.” Verse 20. That which conceals the true Self is torn away, and the delusion of the false self is exposed. The “shaven head”

signifies shorn of worldly strength; there is reliance and peace only in the union with the Will of God.

So Job exclaims that he did not bring possessions into this world, when he returns to God (his true self), these, losing their charm will not encompass him any more.

“The Lord gave and the Lord hath taken away; Blessed, be the name of the Lord.”—Verse 21.

DOES NOT CHARGE GOD.

The highest acknowledgment that man can make is, There is no *life, substance* or *intelligence* but that which issues from God. The wisdom searching spirit in man, viewing the situation, exclaims, “Lord, all is Thine.”

As the shadow has no form independent of that which it images, so the self in man has no substance independent of the *True Self*, which is the Spirit of God. Spiritual mindedness (Job) sees this to be true and acknowl-

edges the goodness, the allness and the universal love of God.

Spiritual mindedness never makes a foolish charge against God.

"In all this Job sinned not, nor charged God with foolishness." (Verse-22.)

CHAPTER II.

In the Vishnu Purana we read, "The mind of man is the cause both of his bondage and his liberation. Its attachments to objects of sense is the reason of its bondage, and its separation from the objects of sense is the means of its freedom. He who is capable of *discriminating knowledge* should therefore restrain his mind from all objects of sense, and therewith meditate upon "*Para Bramha*," the *Supreme Soul*, in order to obtain liberation."

VERSE 1.

This is the *third day* or degree. Job must drink deep of the cup of bitterness.

There is to be a deeper plunge into the mystery of objective sense. Can Job's physical condition be rendered well nigh unendurable

and he retain his loyalty to what his soul continually affirms is true? We will see.

Here, too, Job is the type of Christ. He took this degree, passed the ordeal and came out victorious.

EVIL DELUDES; GOOD RELEASES.

Good and evil as factors, will always be found joined to the same cause, each suggesting the other. Twins of one parentage, their stock is in a common root. Things may appear great or small; all depends on which end of the telescope is nearest the eye. It is not necessary that man should pass through the gate of suffering and death. This has been proven. He needs only to accept the eternal fact that *God is All*,—that there is but *One Mind* common to all men, and he passess into this degree through *Realization*, and not through suffering. The denial of evil and the affirmation of goodness liberates the soul from bondage.

THE FALSE VIEW. VERSE 3.

This is the second time the Lord has borne evidence that "there is none like Job in the earth, a perfect and an upright man, one that feareth God and escheweth evil." Goodness and the riches of the soul being universal and infinite in nature, there cannot be anything else. What then is this other, seeming?—The false view, the image or reflection seen in the mirror of nature and believed to be real,—the great nothing. It would be something if the something which is One with the Good was not all.

Satan (darkness), looking through the veil of its own obscure nature, beholds Job in a pitiable condition. This is the power of suggestion. All things assume the tint we mentally impress them with. Darkness cannot behold light, nor can it behold itself; Light only, beholds what truly is. Satan is the false view, falsehood, the lie, the speaker of evil. (Never speak of evil maliciously.) See through the darkness by the light within thyself.

Mortal thought (Satan) has now invested Job with "boils" as with a garment, "from the sole of his foot unto his crown."—(Verse-7.)

Satan not only sees Job stripped of all earthly possessions, but insists these are essential to his happiness, and now beholding this man covered with "boils from the crown of his head to the sole of his foot," jeeringly looks on to see what will become of his *integrity*.

The Spirit of Wisdom in Man is not thus beguiled. It knows that Life is the "Gift of God," and man cannot be deprived of it.

In verse 4, is found the unfamiliar phrase, "skin for skin, etc." This is an old Eastern mystical phrase. It represents feelings, mortal mind, sensitiveness, easily hurt in body or affections. What will not a man do or give to preserve the body intact? Look at this subject as you never have before. Amazing! Is it not? Is there any outlay in effort, time or money, mind or body, which is not directly or indirectly for the comfort and preservation of the body?

JOB'S WIFE. VERSE 9.

Shorn of everything; from wealth to poverty; from health to disease; cast out. His only possession is a broken earthen vessel, sprinkled with ashes a symbol of pity and humility. While in this situation Job's wife appears, the first intimation that there is such a woman.

Intuitive spiritual perception (the feminine nature) never deserts man. Even in his deepest, lowest mortal state, when most needed this is present. It has been called "the friend which sticketh closer than a brother." Here, it is Job's "*wife*;" the pride of his youth, the companion of his honors and the sharer of his wealth. Speaking from the *self ego*, and wounded pride, she exclaims, "Dost thou still retain thine integrity? curse" (renounce) "God, and die." What a melancholy note indeed! With this she spurns him. This is simply mortal mind in eclipse.

Job's wife is the feminine nature in man—intuition. The companion of *wisdom* is always *love*. Love is a gentle, truthful messenger,

turning man from sense to soul, as a flower turns from darkness to light.

THE TRUE LIGHT.

The *substance* of man appears external when he loses consciousness of his true *internal nature*, the true light, which was in him before he seemingly went to sleep in the spirit and awoke in the flesh. So it is that the woman sees the man external to herself, and the man sees the woman external to himself. Thus beholding him, she may assume any form of mind which her independent spirit suggests to herself. By meditation, man's interior nature is opened up to him; there he beholds his true self undivided, complete, and the Lord God is the light thereof. Man naturally walks in the direction toward which he is looking. He leans most toward that which attracts strongest. There is ever a balance of power within him, however, which irresistibly draws him toward the treasure of the soul which is the divine nature.

Job will not curse God. He will not lay any blame to the Almighty. In all his banishment faith never deserted him. To curse God is equivalent to putting no trust in God. Job refuses to be numbered on that side; yet the belief in good and evil is very strong in his mind just now, and the pictures to which he is introduced are the forms of his mortal conception.

THE THICK VEIL.

To Job, the Lord stands for supreme goodness. All other characters introduced are but the vain imaginings of the mind,—figures introduced on the dramatic scene of action.

An imagination commonly indulged in, is to trust heaven as long as heaven smiles on us, and to distrust when heaven frowns (?) They say: "Is this not God's frown because of your evil deeds?" This mystery of existence—how it bewilders and confuses us. While the veil is over our eyes we see so indistinctly. We are not even aware of the veil. We are self

blinded. It is then the evil appears very real and very near to us.

JOB'S FAITH. VERSE 10.

Like Abraham, Job feels that somehow there is a way of escape, although he does not see it clearly; and so Job retorts with emphasis:

"What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."

Humanity is in blind error so long as it clings to the notion that God either bestows or withholds anything from man. He questions—The bestower, shall he not withhold also? If he give, shall he not take? This was Job's idea and it brought him trouble.

What is, must be the common property of all men. The Almighty is no respecter of persons. Desires and necessities are involved in love for possession. The sunlight and the rain make no reservation. These are alike free to all. The idea of possession is always accompanied by fear of loss. Organizations of

all kinds which insure protection, are organized on a false and temporary basis. Sooner or later these possessions leave man or man goes away and leaves them. Jesus understanding well this principle said: "Lay not up for yourselves treasures on earth where moth may destroy or thieves break through and steal: but lay up for yourselves treasures in heaven;" riches of the soul; for these are eternal.

JOB'S THREE FRIENDS. VERSE 11.

We are now introduced to the greatest act in the drama of Job. Job has *three friends* residing in different parts of the country, who, on "hearing of all this evil that has come upon him," agree with each other to meet at the same time and pay him a visit. Job was so changed in appearance that it was with difficulty that they recognized him. Then, it is said, "they lifted up their voice and wept;" and like Job on a former occasion, "rent every one his mantle, and sprinkled dust upon their heads."

MEANING OF THEIR NAMES.

It is related that these three friends "sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great."

"And the evening and the morning were the *first day*," "and the evening and the morning were the *second day*,"—and there was not a word spoken until the *seventh day*, the period of perfection, when God spake out of the great silence of rest, and man appeared:—the *Image* and the *Likeness*.

The condition in which we find these men and the shock they experienced, agrees with their nature as we shall see. Their names are, *Eliphaz*, *Bildad*, and *Zophar*; "and they came every one from his own place."

Eliphaz means, "To whom God is strength."

Bildad means, "Son of contention."

Zophar means, "A sparrow."

Eliphaz is called a "Temanite." Teman

was grandson of Esau, and his father's name was Eliphaz.—Gen., ch. 36,—10, 11.

Bildad is called a "Shuhite." Shua was Keturah's son. Keturah was second wife of Abraham.—Gen., ch. 25,—1, 2.

Zophar is called a "Naamathite." He was a descendant of Naaman, Captain General of the army of the King of Syria.

These three friends of Job represent the—*threefold path of reasoning* from appearances; from different points of view. These are also to be considered as three distinct yet related views concerning God which finally must be abandoned. They have been termed "Job's comforters." More properly they are Job's counsellors, each in turn offering advice. At last, as it will appear, man must see and know not from external reasoning, but from internal evidence. He must counsel with the divine nature and not accept doctrinal discussion.

ESOTERICALLY CONSIDERED.

Eliphaz means reasoning from the standpoint of sinful lust showing forth in the flesh,—

judging from appearances,—cause and effect.

Bildad means reasoning from the standpoint of judgment; as, “the judgment of God”—the heavy hand of the Almighty, based on presumable guilt. This thought rests on belief that God contends with man.

Zophar means pretender to great wisdom concerning God. He is one who would instruct about heavenly things. A dogmatist, a self-righteous accuser.

“Learn of us, learn of us,” they all say. “Behold! we are righteous; turn thou to our God and he will have mercy on you.”

And they were all silent.—To *contemplate* is to fix the attention on an object or condition of the self. To *meditate* is to lose the object and the self in the *Supreme Nature*,—the Eternal One. Job and his friends contemplated the situation. Viewed from the impression made by the appearance, no wonder that Job cursed the day on which he was born. For as man thinketh or *reflects himself* in his heart, so is he.

CHAPTER III.

Job throughout this part of the narrative is represented as in a *state of nature*; viewing himself and other objects from the negative side of life. Thus viewing himself, he complains of himself; but never for an instant does he lose sight of the promise of the perfected nature in man, although seemingly unable to attain to it on the instant; yet there is ever present with him the radiance of the principle of perfect love, which no argument can shake or his seeming physical discomfiture diminish.

Bear in mind always that God is infinite wisdom. Man is the thought of God. Hence this tincture of infiniteness is conveyed through God's thought to the *form of the thought*. Man, conscious of this divine tincture,—substance,—has at all times within himself the means of rescue from the delusion of matter.

That man will come out all right is as

certain as that he thinks he is all wrong. Man (the soul) never loses consciousness.

JOB SPEAKS.

It is Job who first speaks. He lays bare the situation as he beholds it. He takes a wide range of the subject. He furnishes his friends with the text of their future discourses. Job surprises them at the very outset by the entirely new and unprecedented liberality with which he treats the case. He does not blame himself or adjudge God. It would not surprise them if fire should come down from heaven and consume him in their very presence, so amazed are they at the free range of his thought and the boldness of his speech.

Search the entire field of literature, and one fails to find a poem with a deeper meaning and wider range of life put in such a concise manner. Job indeed clears the way through the densest forests of deep problems and blazes the path for humanity to behold a purer, truer look at God. He says:

"Let the day perish wherein I was born,
And the night which said, there is a man child
conceived.

Let that day be darkness;
Let not God regard it from above.
Neither let the light shine upon it.

* * * * *

Let the stars of the twilight thereof be dark:
Let it look for light, but have none;

* * * * *

Why died I not when my mother bare me?
Why did the knees receive me?
Or why the breasts that I should suck?
For now should I have lain down and been quiet;
I should have slept; then had I been at rest:

* * * * *

There the wicked cease from troubling;
And there the weary be at rest.

* * * * *

Why is light given to a man whose way is hid,
And whom God hath hedged in?"

—Verses 3-23.

How very dark the motives of life must have appeared to Job. However, this is not the self pitying cry of a despondent. The original plan of the writer is not to be thwarted. There is in all this arraignment an undercurrent of reserve power. Job's resources are not

exhausted. A less confident man could not have taken his place. Then, too, there is a kindly coloring in this speech of Job's, as though he would not that another should have been born on his "day" and thereby assumed his grief.

Here is Job, surrounded by his three friends, companions of his youth and sharers of his hospitality. For days they sit in silence judging his situation, and the character of their thought compels him to speak, and speak as he does. It took much to wring this admission from him, but at last it has come. They sit in judgment—he contemplates. Nothing is hidden. Job frees his mind and paints his situation in the darkest coloring imaginable.

JOB ENTERTAINS A GREAT FEAR.

At the close of this chapter we are furnished the key to the entire situation—*the power of "mind over matter."* As man thinketh in his heart, so is he; and so is all the world to him.

“For the thing which I feared cometh upon me,
And that which I am afraid of cometh unto me.
I am not at ease, neither am I quiet, neither have
I rest;
But trouble cometh.”—Verse 25, 26.

Such is the history of the race. Man creates his conditions, then deliberately settles down in them. All causation is mental. Man beholds only effects. Effects in turn conceive in the mind accusations. Job's accusations are unworthy of him; but while beseeching God to utterly destroy him he never admits a criminal action.

Job saw himself at one time a healthy, robust, highly honored man; prosperous beyond his neighbors. His household was a multitude. He had cattle of all kinds in great abundance. He had a happy family of sons and daughters. He was a man of integrity and wisdom. Yet with all this he *entertained a great fear*. The nature of the fear has not been disclosed to us. It has been suggested by some that Job feared the presence of his three friends. But, humili-

ated as he is, so great a soul would have rallied from this intrusion in seven days. No! This was a lifelong fear; and entertained by so active a mind must end in disaster.

If mankind would banish fear for twenty-four hours, sin, sickness and death never again would be known on the earth.

To fear is to distrust God. To be very rich in this world's goods is to lose sight of God.

THE HIGHER MIND.

Accumulate as a man may; store up wealth as he will, at last he must say—"God only is the author of all true, reliable riches." Job proves this problem. Will God not insure these gracious gifts? Is God dead?

What is kept, is lost; what is given away is gained. Happiness is not insured in the abundance of material wealth. This is a symbol of the richer joy that awaits the awakened soul. Back of man stands Adam; back of Adam is Christ; back of Christ is always God.

The teachings of Jesus Christ have their virtue mainly in *non-accusation*. It is not what one accuses or condemns. It is as unworthy to accuse one's self as to accuse another. The error lies in the fact of entertaining an *accusing spirit*. Let humanity put the accusing spirit away today, and tomorrow every seeming wrong will be righted.

It was a source of relief, however, to Job to speak his mind in this manner. His language is to be considered in reality as an appeal to the higher nature of which he now and then caught glimpses.

Then, too, there is in this chapter a display of great knowledge, of a state other than the one in which Job now beholds himself. How will Job find release from his present distemper? *By the renewing of his mind*. There is no other way. While the world is so full of real sunshine, why dwell upon the record of mock sorrows.

CHAPTER IV.

ELIPHAZ SPEAKS.

It will be noticed that "the three friends" took turns to speak to Job, and in the order in which they are named, and he in turn replies to each. When Job ceased his cry, then Eliphaz answered and said:

"If one assay to commune with thee, wilt thou
be grieved?

But who can withhold himself from speaking?
Behold, thou hast instructed many,
And thou hast strengthened the weak hands.
Thy words have upholden him that was falling,
And thou hast confirmed the feeble knees,
But now it is come unto thee, and thou faintest;
It toucheth thee, and thou art troubled."

—Verse 2-5.

Gently as a mother would soothe her troubled child, Eliphaz approaches the gravity of the subject which stirs his heart. Then seeks to bring relief by reference to the past so full of blissful memories. Now comes an

appeal to the philosophy of the age. Gradually Eliphaz warms up to the doctrinal idea so firmly rooted in his mind. Here we have the first intimation of Job's real nature, his greatness. Doubtless in times past he was a teacher of great merit. These three friends have listened to his wise discourses and know of his reputation. True, the Lord testifies to the greatness of Job and the goodness of his heart; here we have a detailed account of his virtues.

One can now understand why these friends were so amazed at Job's appearance. They did not know him. This was not the Job whom they adored in the past. If his mute appearance caused the continued silence, his impassioned words kindled a flame of holy horror in their breasts and they showed him no mercy.

It cannot be denied that this speech of Eliphaz was a masterful effort. All the while we are viewing a strange, an uncommon picture. During this colloquy, there sits Job, with bowed head, taking a deliberate introspec-

tion of himself while the lash is applied. Here sits an old friend and pitilessly charges him with grave offences; placing him in line with blasphemers, criminals and lustful men. "Remember, I pray thee," says Eliphaz, "who ever perished, being innocent." Eliphaz closes this chapter with a display of his psychic power, he says:

Shall mortal man be more just than God?

Shall a man be more pure than his maker?

* * * * *

They perish forever without any regarding it.

* * * * *

They die and that without wisdom.

—Verse 17-21.

CHAPTER V.

ELIPHAZ'S ARRAIGNMENT.

Tauntingly Job is admonished to call now if he knows of any other God than the one Eliphaz represents. Or "to which of the saints will you turn?" "Unto God would I commit my cause."—Verse 8.

Then Eliphaz closes his plea by referring to the extraordinary merits of his God; with the remark: -

“Lo this, we have searched it, so it is;
Hear it, and know thou it for thy good.”

CHAPTER VI.

JOB'S REPLY.

Job is not in a state of mind to be petted and scolded by turns, and we can well excuse him if he reasons as a man who feels very sore:

“Doth the wild ass bray when he hath grass?
Or loweth the ox over his fodder?

* * * * *

Oh that I might have my request;
And that God would grant me the thing I long
for!

* * * * *

For I have not denied the words of the Holy
One.

* * * * *

To him that is ready to faint, kindness should be
shewed from his friend.”

—Verse 5-14.

Masterful as was the speech of Eliphaz, Job has at hand even in his misery the power to show forth the fallacy of the argument and the want of true heart-love. No doubt Job's words sound like blasphemy to these self-righteous teachers, for instance:

“Is my strength the strength of stones?

Or is my flesh of brass?

Is it not that I have no help in me?”

—Verse 12-13.

Two opposite schools are represented here. The three friends counseling that help and regeneration must come from God who is represented as afar off and external; one to be moved by abject supplication. On the other hand, Job maintains that while help does come from God, he in no wise expects this help from an external, but from an internal source, acting in harmony with internal agencies. Job in a spirit of indignation exclaims:

“They were ashamed because they had hoped;

They came hither, and were confounded.

For now ye are nothing;

Ye see a terror and are afraid,
Did I say, Give unto me?
Or, offer a present for me of your substance?
Or, deliver me from the adversary's hand?"

—Verse 20-23.

CHAPTER VII.

Merging into the seventh chapter, Eliphaz is reminded that his "arguing reproves nothing." Courageous, yet in a spirit of self-conscious humiliation, Job pleads his case while believing that the whole plan of man's life is prepared for him. "And shall man disprove of the Almighty's doings?"

The closing words of this chapter are addressed directly to Eliphaz, who has presumed to be so great that Job calls on him to do some mighty work.

CHAPTER VIII.

BILDAD SPEAKS.

Bildad starts in with a storm of judgments; like one who has a hard time keeping still until his friend is through talking:

“Then answered Bildad and said,
How long wilt thou speak these things?
And how long shall the words of thy mouth
Be like a mighty wind?
Doth God pervert judgment?
Or doth the Almighty pervert justice?”
—Verse 2-3.

Job is reminded that if his children had not been sinners and himself impure, God would not thus chastised him.

“Behold, God will not cast away a perfect man,
Neither will he uphold the evil doers.
He will yet fill thy mouth with laughter,
And thy lips with shouting.
They that hate thee shall be clothed with shame,
And the tent of the wicked shall be no more.”
—Verse 20-23.

Thus he offers to Job the terms of a happy life.

As before stated: these three friends of Job represent the three-fold path of reasoning from appearances, from different points of view. They stand for a high degree of intellect, nothing more. God is seen by them from the standpoint of cause and effect. They reason from the gross nature.

CHAPTER IX.

JOB'S REPLY TO BILDAD.

Job answers Bildad: I know what you say appears to be true, but man cannot answer God from appearances; not "one in a thousand" times could man thus answer correctly concerning what he beholds. The wise in heart can only be approached through the spirit. How shall man know the cause of these experiences and afflictions so hard to bear? From what great fact shall he begin to arrive at

truth? God is Good. "Wise" and "mighty" indeed is he who accomplishes good by means of the good and thus prospers. You, exclaimed Job, expect me to plead with God; to reason with God. How shall "man who is born of woman and full of trouble" answer God?

JOB'S STEADINESS OF PURPOSE.

From verses 4-14, Job indulges in his favorite theme,—*The Almightyness*. I would make a simple supplication—a supplication from the heart. Words do not reach God. If I be "wicked," as ye say, then my labor is vain, for God will not help me. If your accusations be true and your words be sincere, why labor ye with me? Let this great fear be removed from me: let me not see myself as I appear. Let the uprightness and the perfection of my nature be manifest. Then will I speak to God as with a friend,—face to face.

CHAPTER X.

It is possible that in the translations and revisions through which the Bible has passed, the original methods of expression have been abandoned; so that in many instances Job is made to *affirm* where he intended by argument to *deny*. The seventh verse is an illustration of the negative form; the preceding verses of this chapter should be regarded in the same light.

THE REAL SUBSTANCE.

It is written,—and what the Lord sayeth cannot be revoked, for the Lord is perfect,—“As far as the east is from the west, so far shall thy sins be removed from thee, to be no more remembered against thee forever.” The *Maya*, delusion of this earth life is to be a thing forgotten, like the dew that passeth away with the appearance of the morning sun. Man is to be thoroughly redeemed,—only the great

eternal fact of the union of the Soul with God remains; like myriad grains of lead, which, when fused by heat form one mass. The individual, personal, identical form is not; but the consciousness remains. The consciousness is the verity of God. Herein lies the secret of the *Great All*. This consciousness is unencumbered; not hindered by form, time, place, condition or circumstance, for these too shall have all passed away. Only the sublime fact of the perfect union with the *Ineffable Substance* is manifest. *This is the Eternal.*

JOB AND THE PRODIGAL SON.

A parallel to Job may be found in the New Testament parable of the Prodigal Son. Both possessed great riches. Both passed into the darkest depths of mortal delusion. Both arose from this state of abject poverty, by the inward presence, to the sublime recognition of the bounty and eternal goodness of the Father,—God. Both appealed to God,—the Father. Both were received into full fellowship with

the Lord,—the Father; and others were caused to minister unto them. In both instances the former state was never mentioned by either of them when the perfect realization of union with the Father was made manifest, or came to consciousness.

Boundless love and boundless riches awaits every son and daughter of earth.

CHAPTER XI.

ZOPHAR SPEAKS.

It will be remembered, that of these three paths, or reasonings, it was said Zophar represents a pretender to great wisdom concerning the nature and dealings of God, one who would instruct concerning heavenly things, a dogmatist, a self-righteous one, an accuser. *He* now speaks.

He has waited, and watched carefully the effect of his companions' words on Job and the subtilty of his replies. Zophar is not pleased

with the results. He expects to hear Job, not only bemoan "his day," but in prostrate humiliation confess his great sin and the sin of his children and beseech God for mercy. Instead, what does he behold? A great soul daring to say to God, "Thou knowest that I am not wicked." And would God punish a man who has not sinned? Impossible! Would God punish a man who had sinned(?) equally impossible. In consternation Zophar beholds this man justifying himself at every point; and not only that, he is chagrined at Job's masterful replies, for he has met their arguments and so far, vanquished them. Zophar beholds an unflinching soul, buoyant and firm in its integrity, although apparently overwhelmed and crushed. It knows no sin, so acknowledges none.

Had these three friends approached Job with sympathy, had they sympathized with his deplorable state (?) the results might have been very different. It is said "God makes even the wrath of man to praise Him." While

humbled under their united blows of inferred guilt and sin, Job rallies again and again. The Soul is never disturbed, and from its vantage ground of *universal goodness*, rejects the homage paid by mortal sense.

In Chapter XI Zophar aims a stinging blow at Job:

“Should thy boastings make men hold their peace?
And when thou mockest, shall no man make thee
ashamed?

For thou sayest, my doctrine is pure,
And I am clean in thine eyes.
But, oh! that God would speak,
And open His lips against thee;
And that he would show thee the secrets of wisdom,
That it is manifold in effectual working!
Know, therefore, that God exacteth of thee less than
thine iniquity deserveth.” —Verse 3-6.

“That which thou art, that only canst thou
see.”

See’est thou thy brother’s sin?
Sore, bewildered, lost?
Then is he in very deed,
Thine own stumbling-block.

With this rebuke, Zophar, like the pre-

ceding ones, eulogizes God's immensity and greatness, and then, as an advocate who has the right to speak and suggest, condescends to offer Job the terms of a perfect, happy restoration. This is guaranteed, however, only on condition of the acknowledgment of his sin, which Job as steadfastly refuses to do.

MERCY NOT PARTIAL.

What signifies it to recast Job in the line of prosperity (the conditions being complied with), if the *mercy, love and justice* of God does not extend to Job's household, all of whom have perished except his wife and four servants? Surely the majesty of God's nature pales at thought of it. Then, too, those who perished if the accusations of these three friends be sustained, perished because of Job's "wickedness." This is indeed a venturesome theology; and the *cult* which sustains it fails to offer blessings the heart sincerely craves.

The reader will bear in mind that the first round of argument is complete, and that in no

case have these self-appointed advisers offered Job the sweet release from the belief of bondage or that spiritual attainment which alone can justify and satisfy the soul.

Job's friends are religious men; they conscientiously believe in the foundation upon which their arguments rest; namely, a belief in and the accusation of guilt.

LOVE NEVER ACCUSES.

The accuser never did and never will reach the depths of the great soul nature. He knows not the richness of spirit. Of the glories of the heavenly kingdom he cannot speak. Wise in his own conceit, he beholds evil in the world, and through it seeks justification by acknowledgment of it. The sweet gospel of "peace on earth and good will toward all men," came by One who did not accuse; One who had no condemnation in his nature. Only *He* could speak of the fruit of the spirit here and the glory beyond; of the home of the soul, of eternal bliss with the *Blessed One*, for He had experienced it.

EXPLAINING "THE WRATH OF GOD."

All natural manifestations move in opposite directions.

There is no such thing in all the vast universe as the *wrath of God* as commonly understood and interpreted. If this were so, the kind nature of God while exercising wrath would be changed into the tempest of a demon.

There is that we call the *light of God*. The light of God is the *love of God*, or illumination in action. In mortal sense there is an absence of this light; hence an absence of active love. This absence or void is filled with wrath in appearance only. This wrath is the disturbance produced on mortal mind by the quickening presence of the illumination; as the light moving directly, produces opposite effects—as substance and shadow, the shadow is sometimes taken for the substance. A deaf person may know that another person is talking, but does

not know what that person is talking about. One with hearing ear understands, another does not.

According to nature, there are two kinds of will; the goodness will (or light) which flows up, and the darkness will which flows down. Between these two wills is what is known as passion or action. On this plane all manifest objects or creations appear.

To illustrate: The *goodness will* (the light) is represented by the lily, which, growing up, enters the kingdom of light and partakes of its goodness and beauty. The *darkness will* is the stem of the lily buried in the black slime, growing down, for it desires the earth and partakes of its nature. The stem pulling down and the lily pulling up causes a conflict from the harshness of which the lily constantly recedes, but can only survive as it is attached to it. The darkness and the roughness may be likened to the *wrath*.

Man is drawn by the spirit into the light, as was the lily by the sun, till finally he becomes

a strong plant. While growing, there is wrath until the strength (love of God) enables him to break from the earth conditions (wrath) and enter the abode of peace. Man is rendered free and rises above the level of this conflict and contention (wrath) in nature by surrendering himself to the *Supreme Will*—Universal Goodness.

An assembly of persons may listen to a well-meaning and helpful discourse. Some receive it with joy and gladness. Others with rebuke and disfavor. To the latter, it is wrath. (A notable case,—Jesus speaking in Jerusalem.) Certainly wrath is not in the message or in the messenger, but its effect, whether one of love or wrath, is dependent on the receiver.

The effect on one is pleasant, on another unpleasant. To one it offers peace, to another it is a breeder of contention. It brings love to trusting hearts. It maddens mortal sense in the hearts of others. This opposite effect is called "the wrath of God."

It is not to be understood that God visits joy

to one and sorrow to another. This is a false conception of mortal mind.

Jacob Boehme, says:—"If you are not fully determined to enter the way of holiness, it would be better for you to let alone the sacred name of God, wherein His supreme sanctity is invoked, because the wrath of God may become ignited within your soul."

In one case there is union with the universal mind,—God. In the other case the mortal sense mind sits in judgment and pronounces a verdict. That verdict is in accordance with the dark will or mind, and this is "the wrath of God." When the individual soul sinks its will into the meekness of God it becomes a fountain of love and the recipient of power. To such, wrath is unknown.

There is at the *surface* endless variety, confusion. At the *center* there is simplicity, unity and peace.

We recognize power (will) in the Light. This power creates a desire in man for the likeness and noble image of God. Likewise in

the ignorant (state of darkness will) is a power like unto itself. This creates a wrathful desire, for man has all the states of creation in him. That principle with which he identifies himself in thought will rule in him. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"—(Life.) Rom. 6-16.

Behold a thistle or nettle. The more sunshine and warmth it receives, the more stings will it produce. This is the outpouring love of God, when it falls on an unregenerate mind it produces anger and hate. The sun while cheering, warming and nourishing an object in one place is called a blessing; in another it is scorching and causing to perish, and is called a cursing.

Theophrastus Paracelsus says:—"Man's terrestrial substance is from the earth;" (this returns whence it came), "his mental faculties are from the universal mind; his worldly wis-

dom is from the light of nature; but the divine wisdom in him is of God."

Nothing whatever can exist outside of nature. This nature is the "dark fire ground" out of which everything is born. However, the love of God is manifest in man while in this state of nature. If it were otherwise he would sink into extinction. In this state of nature there is also that which *collects*, *hardens*, *reduces* and *forms*. And this is the root of all natural life, called the fire, the heat. In it is the cause of all strength and power in nature, and from it issues all the wondrous manifestations of power. This *fire* is also the *wrath*; without it there would be everywhere mere nothingness. Do not fear "The Wrath of God."

CHAPTER XII.

Job soon recovered from this cold, premeditated attack of Zophar.

JOB CONTEMPLATES ON TRUTH.

God is everywhere, but is best understood in the silence. Job has been silent. He has lived so close to his God that there has ever been a sweet nearness, a realization that God was his friend; that although appearances were all against him, yet he felt as though he walked hand in hand with the *Divine Nature*; and that he could always rely on its friendship as we rely on one we know best. He acknowledged that he could not understand the meaning of this divine ordering; yet he would cling to his friend.

“If a man lack wisdom let him ask of God who giveth to all liberally and upbraideth not.”
—James 1-5.

Job knew the source of wisdom. He actually lived it. He knew that the world's way of doing is to make the dashing charge which is to sweep the accused off his feet, drag him before his accusers and then produce the arraignment.

MASTERFUL DEFENCE.

Job also knew there was wisdom in changing this mode of proceeding; so he deliberately and masterfully formulated his arraignment against all these three personages first, then by a masterly manœuvre made the charge. They are three to one, but he is not silenced. From the moment of attack until its conclusion Job is certain that victory will perch on his side. He sees with the clear eye of the spirit a finger-board which points unerringly to the "path."

Hear him now:

"No doubt but ye are the people,
And wisdom shall die with you.
But I have understanding as well as you;
I am not inferior to you:
Yea who knoweth not such things as these."

Verse 2-3.

This fine vein of sarcasm was not expected of Job.

Have you ever met, in your journeying in life, a bewildered looking individual sitting by the road side? He is not very prepossessing, with his unwashed face and uncombed hair covered with a slouch brimless hat. His clothes are of many colors and very ragged. His shoes are tied about his feet. His hands are rough and sore-like.—But he is a man! You engage him in conversation out of mere curiosity. You are well dressed, well fed, clean and neat; your neighbor the very opposite. You are wise, very wise. He is ignorant, very ignorant. In the course of the conversation you are often an earnest listener. Why? This man displays a knowledge of men, history, books and events that interests and amazes you. You judge him as you meet him there by his appearance, not by his mind. What brought him into this condition matters not now. On leaving him you take his paw-like horny hand and shake it heartily. As you do this you slip something

into his hand, and you plant something in his heart as you say: "Stranger, good by! God bless you!"

We meet Job by the road side, on life's journey, full of experiences. He has companions. We listen to their conversation, and conclude that they too are judging this man by his appearance and not by the quality of his mind.

"Judge not according to appearances, but judge the righteous judgment."—John 7-24.

JOB'S WISDOM.

Here Job energetically rallies, he will not concede to their accusation, but refers to their statements as the commonest things imaginable. He feels that he has been mocked, reproached without cause; then stands by his oft repeated declaration that no doubt, "the Lord in wisdom hath wrought this." Why, everything points to the unerring law majesty and will of the Lord! The very nature of "the beasts" will teach you this. Go ask them. Then consult "the fowls

of the air" and "the fishes of the sea." Yea, the very "earth" is proof that the Lord in his might "hath wrought this," for he is wise. Then with characteristic eloquence and power Job treats of the Almighty wisdom which ordaineth everything, and the omnipotence and governing love of God. With pure and lofty comprehension he speaks of God's goodness. No wonder that men like Carlyle and Mathew Arnold went into rapture over the poetic spirit of this grand old prophet.

CHAPTER XIII.

TRUSTS THE LOVING HEART.

Job's utterances are drawn from nature and the quickening spirit within him. He keeps no traditional record. He says in effect, "God and His eternal Word is managing this universe. Keep your hand off the ark.—Hear him:

“Lo, mine eye hath seen all this,
Mine ear hath seen and understand it.
What ye know, the same do I know also;
I am not inferior unto you.” —Verse 1-2

Advisors stand for dogma, creed, ritual, etc. Theology is dogma crystalized into assertion. In Paul's appeal to Cæsar, he forged the chains which bound him to a Roman prison. Paul was held by his appeal to abide the decision of the Roman authority. Job appeals to the Almighty God.

“Surely I would speak to the Almighty,
And I desire to reason with God.”
—Verse 3.

There is no tarnish on such a soul. Naked and without excuse it presents itself to the scrutiny of the Spirit, for in the Spirit abides the *Wise One, the Merciful One*, “with whom is no variableness, neither shadow of turning.”

From the moment of such an appeal by the soul (Job) a swift-winged messenger flies to the heart of the *Loving One* and requests an interview. “A broken and a contrite heart,

O God, thou wilt not despise." Thus is the child placed on intimate and loving relation with the All Wise Parent.

JOB'S REBUKE.

Turning now to these three friends, Job says:

" But ye are forgers of lies,
 Ye are all physicians of no value.
 Oh, that ye would altogether hold your peace!
 And it should be your wisdom.
 Hear now my reasoning,
 And hearken to the pleadings of my lips.
 Will ye speak unrighteously for God,
 And talk deceitfully for him?

* * * * *

He will surely reprove you,
 If ye do secretly respect persons.

* * * * *

Hold your peace, let me alone, that I may speak,
 And let come on me what will.

* * * * *

Though he slay me, yet will I trust in him."

—Verse 4-15.

Job's faith and illumination has at last culminated in this astonishing statement. The burden of his argument is an unshaken assur-

ance in his own innocence and the goodness of God. He concludes this remarkable climax by saying:

“ Behold now, I have ordered my cause;
I know that I am righteous.” —Verse 18.

A RIFT IN THE CLOUD.

The arguments of causation presented by these three reasoning personalities does not in the least shake Job from his position. From first to last his understanding concerning the unchangableness of God is manifest. Notwithstanding these different views concerning God,—judgment, good and evil, Job feels certain that God does not afflict with the intention to hurt or as a merited penalty for presumable guilt.

It does seem that Job is often perplexed, sometimes discouraged and sad; yet the *universal Goodness* is ever present in his mind and never questioned. His faith sustains him with the assurance that in some way he is to witness the expression of purity in his flesh;

clean and freed from disease. Believing this, the accusations and assertions of these men are distasteful to him, and an injustice to the Almighty.

It will be observed that Job is not priding himself on his innocence. He puts his trust in God, "Who is of purer eyes than to behold iniquity."—Habakkuk 1-13.

Job feels very sure of justification, for is not his cause in the *Supreme Court* to which he has appealed?

"Withdraw Thine hand far from me:
And let not Thy terror make me afraid.
Then call Thou, and I will answer;
Or let me speak, and answer thou me."

—Verse 21-22.

This is a strong plea that all appearances may be taken away, the hand of the Lord be withdrawn, and that this delusion of the senses be forever forgotten.

CHAPTER XIV.

This chapter opens with a mournful strain from this old prophet's heart. The reverse side of life is very real to the sense nature.

"Man that is born of a woman
Is of few days, and full of trouble."

—Verse 1.

THE QUESTION OF THE AGES.

Did Job indeed have a revelation of a second birth? Is it clear to his mind that, "One is your father, even God?" Did he see that in "the world ye shall have tribulation?" It is possible! But here he is, and bound by the common infirmity of mortals.

The *spirit of immortality* is springing into life in Job's heart; and this new revelation shall be the gladsome hope, the eternal joy of the whole world. This search-light streams around the earth, and in its bright path we read the half

born thought; "*If a man die shall he live again?*"—Verse 14. There is a double meaning in this expression. Evidently the thought uppermost in Job's mind is: first, if a man does live again, will he be subject to the changes, temptations, sorrows and afflictions which he experiences here and now? and, second, will that life hold a recompense for what he endures while in the present state? The dear heart settles back quickly,

"All the days of my warfare would I wait,
Till my release should come."

In the language of faithful Abraham, "Shall not the Judge of all the earth do right?"—Gen. 18-25. To quote Job's own words, ch. 6-25. "How forcible are right words."

FAITH AND INTEGRITY.

A remarkable trait in the character of Job; one which has become the admiration of the world, is his *integrity*. He never bemoans the loss of his family or possessions. His heroism in this regard is a synonym of immortal great-

ness. Deprived of everything but a broken pitcher; he fixes his eye unflinchingly on an *in-describable something* which he addresses and to him is the *Unit of Almightyness*. Job always speaks of God in the capacity of *Power*.

There is that in the nature of all mankind which irresistibly clings to the *Unknown*; a something that lies slumbering in man, unknown to mortal sense, nor indeed is it understood by the natural man. It often takes a panic, a great sorrow or sense of extreme danger to awaken it; then it is, man falls back upon this *Great Self*. For instance, a man who has not for a long term of years entertained one little spiritual thought, suddenly falls overboard, from a ship at sea. On coming to the surface of the water, his first exclamation is, "Oh God!" or "Good God!"

When the *spirit in man* is permitted to manage affairs for him, while temporarily inhabiting this body, no serious alarm is ever encountered. This is very strongly marked in the case of Job. Although alternating be-

tween desire and resignation, now wishing to die and now hoping for relief, we notice that his fine spiritual nature is never shaken by threat or moved by appeal.

Job's heroism, his wise replies, his lucid form of expression and comprehension of actual realities, and, above all, his trust in God have gained for him the admiration of the world of thought, and given cause for merited panegyrics by the appreciative Idealist.

CHAPTER XV.

JUDGING FROM APPEARANCES.

Eliphaz renews the attack. The three-fold path of reasoning from appearances will not be abandoned until man sees clearly that all disturbing influences of whatever character, are the result of a belief in separateness, a disunion of God and man. Distracting opinions are the result of a belief in *many minds*. Union and harmony are the result of loyalty to *one Mind*.

Eliphaz, Bildad and Zophar represent reasoning from disunity.

Man while in this estranged state of mind, sees sinful lust and cause and effect in his neighbor. He also sees what to his mind is the judgment of God, and with this the condemnation for sin. So the second attack is justified in the minds of these men.

Job is not promised relief through spiritual perception of universal truth; but all that a dogmatic view of the case comprehends, they offer in justification of their position.

THE INTELLECTUAL VIEW.

Intellect believes in a God afar off. A Ruler to be appealed to. It believes in setting up of a government and a kingdom; in the establishment of tabernacles, and the rules of thought and conscience; a place where the subjects will always be very pleasantly situated near the King, and the King will always be very gracious to his subjects. This view of the case does not suit Job. He sees the soul to be

a divine creation, and it must of necessity be in sweet communion and full fellowship with the inward spirit and partaker of all that it is. Such a guarantee only can insure the continued *presence of perfect love.*

ERROR'S WAY.

Eliphaz discovers in the speech of Job a wisdom which is not easily silenced, so his attack in this instance is more bitter than at first. He adopts the tactics of Job, but seasons them with wormwood.

By careful study of the text one will discover from this on, a desperation in the attack which savors of *possible defeat*, and an unflinching boldness in Job's position which presages victory.

After treating Job's words with studied discourtesy, Eliphaz proceeds to relate what he has heard, what the "wise men have told." Then follows the "tradition of the elders." It is by such that "the commandments of God have been made of none effect," said Jesus.

Traditions will never be accepted by humanity as the sweet evangel of peace on earth. Humanity has tried this and proved it to be "shucks six thousand years old, and dry at that."

Where the soul meets soul, there is communion. "Thus is the soul the perceiver and revealer of truth." The soul is justified by every effort put forth to advance the recognition of *universal Goodness*. You can pay God no higher compliment than to pronounce *His creation Good*.

Whene'er the Spirit of God
With the truth of man combine,
Then is the miracle of nature,
And water turns to wine.

CHAPTER XVI

TRUTH'S WAY.

Job tells his "miserable comforters" that their "vain words" are stale arguments, and he is surprised that they should resort to such.

The nobility of Job's nature takes high rank in the following:

“I also could speak as ye do;
If your soul were in my soul's stead,
I could join words together against you,
And shake mine head at you.
But I would strengthen you with my mouth,
And the solace of my lips should assuage
your grief.
Though I speak, my grief is not assuaged;
And though I forbear, what am I eased?”

—Verse 4-6.

Without boast, a magnanimous declaration is made which reveals the true nature of this beautiful soul.

There is not in all the succeeding narrative so pitiful a plea as was given in the third chapter. The light is now breaking through a rift in the thick cloud.

“The outward doth from the inward roll,
And the inward dwells in the inmost soul.”

Job continually reminds us that his “prayer is pure.” No half-truth will satisfy him. Though it hurt, he would probe to the core of

his situation. Confucius once said, "If my *soul* is not engaged in the *high worship*, it is as though I worshiped not."

In no case could the hope of heaven be farther removed, or the case appear more desperate than in the case of Job. Now as we look into the *Heart of Job*, it is an *instantaneous demonstration* that he demands, as he says.

THE STEADFAST EYE.

"O earth, cover not thou my blood,
And let my cry have no resting place.
Even *now* behold my witness is in heaven,
And he that voucheth for me is on high.
My friends scorn me;
But mine eye poureth out tears unto God,
That he would maintain the right of a man with
God,
And of a son of man with his neighbor!
For when a few years are come,
I shall go the way whence I shall not return."

—Verse 18-22.

CHAPTER XVII.

Job continues: How shall a man prevail against God; destruction awaiteth that which is not good, even the fruit of their hands shall perish. With "clean hands" shall the righteous pursue their way and the light on their path shall "wax stronger and stronger"—thus shall the darkness fade away.

Evil is not overcome by evil at any time, but evil is overcome by good. To assail the darkness does not put away the darkness. Only by introducing the light can the darkness be dissipated. Evil is man's unfinished opinion of good. To assail error is to increase error, it thrives on contention. Thoreau says: "If you would convince a man of wrong, do right."

CHAPTER XVIII.

JUDGMENT REPROACHES.

Bildad (judgment) then answered Job, addressing him in the second person, as a babblers of words, as though he was unworthy of being appealed to otherwise. It is always thus with judgment, based on appearances or evidence through the senses. Its appeal is to the law and authority. It would hide behind the bulwark of statutes and execute its rulings with a determined hand. Not a word of mercy, no door of escape is held open by Bildad; he makes one more brief statement in Chapter XXV, when the case is closed so far as these three voices are concerned.

CHAPTER XIX.

Then Job answered and said:

“ These ten times have ye reproached me:

Ye are not ashamed that ye deal hardly with me.”

—Verse 3.

Immortality with all that it embraces, now illuminates *the heart of Job*. If the gaze is continually directed to the earth one sees gross and creeping things, but if the attention is directed to the stars, hope illuminates the inmost nature. The human cry which baffles sympathy, comes from the highway and the byway. It begins in fear and ends in faith.

MORE LIGHT.

Throughout all his varied experience, Job now and then catches a gleam of heavenly light. He beholds a vision of beauty and loveliness. This is the father (faith) within him. There are times when he says: "*I have meat to eat ye know not of.*" His soul is oft in travail within him, but now and then he is entranced as he catches a glimpse of the glistening towers of the Celestial City.

The avenues of the soul may be likened to a vast gong. To touch it at any point is to cause a vibration over the entire surface. To be conscious of the presence of ethereal, spiritual

vibrations is to communicate one's self throughout the entire realm of love and all within that realm in the same conscious state, is apprised of the perfect communion, for love is not individual or special, but universal and general; the inheritance of all and soul is its messenger.

PROPHETIC SIGHT.

Job has caught a view of *immortality* not common to man. He sees that continuous life in the form of man is possible. He is inspired by this beatific vision while yet the worms are consuming his flesh, so beautiful is the faith which sustains him. Faith, in fact puts nothing off. Faith is not faith that delays. That is hope. Faith does not depend on authority. *Job had faith*, and this to him is the *very substance of things*, a sustaining power. Somehow Job knows that his Redeemer is a living reality within him, although at times the problem seems difficult to solve, and the situation appears desperate. He sees that there is to be an end (Verse 25), when he will put all things

under his feet, for he understands the sign of its coming. He "knows he shall *stand up at the last upon the earth*,"—conqueror; that is, the redeeming principle is to be manifested in his body. Then there will be an end (last day) to all the delusions of error and sense.

"He who can create a kingdom of light within himself. He in whom this spring of divine power flows, carries within himself the divine image and the celestial substantiality. In him is Jesus born of the Virgin, and he will not die in eternity."—*Jacob Boehme*, Six Points, vii. 33.

ABSOLUTENESS OF FAITH.

This grand old prophet thus expresses himself:

"BUT I KNOW that my redeemer liveth,
And that he shall stand up at the last upon the
earth:
And after my skin hath been thus destroyed,
Yet from my flesh shall I see God:
Whom I shall see for myself,
And mine eyes shall behold, and not another."

—Verse 25-27.

Here is a direct, emphatic statement based

on *Pure Knowledge*, and it became literally exemplified. Abraham was not more illuminated when about to sacrifice Isaac, than was Job on this occasion.

Shall the "pure in heart see God?" Such is the emphatic statement, the sure promise. In the very nature of things it could not be otherwise. Truth associates with the truthful; love with the loving; peace with the peaceful, and *purity with the pure*.

This is not a supposititious statement of Job's; it is based on knowledge,—"*But I know.*" Only a wise love and a loving wisdom can appreciate this statement.—"Never say a thing is not so."

Right here, too, Job realizes another great truth, namely, that virtue is not confined to things, persons, or functions. It is like goodness, a factor incarnate in all that exists. It is not something which is bestowed, nor a quality which can be withheld, taken away or lost. Conditions have nothing whatever to do with virtue. All that exists, exists because of the

virtue which constitutes its very existence or being. This revelation was the glory of Job's integrity.

In Verse 29 Bildad is reminded that wrath bringeth wrath; persecution breedeth persecution; and judgment, judgment.

CHAPTER XX.

THE FINAL DOGMATIC CHARGE.

This chapter concludes Zophar's anathema, delivered in pretense as the word of God.

Never did the soul stand under such an accusation as this; yet did it not tremble nor was it afraid. Failing to wring from the lips of this man one word of renunciation, or one feeble cry of acknowledgment of error, the whole force of Zophar's words are hurled at him. "You vainly try to shield yourself," he says. "You know why you are in this pitiable plight. It would never have been thus had you not wilfully sinned against God. You

have lost all your possessions and your relations. You are a deplorable object. Your skin is covered with sores and your bones are full of the sins of your youth."

The more that *Truth* asserts herself, the louder does error scream.

CHAPTER XXI.

As we progress we behold virtue assuming many beautiful shapes. There is now a meekness and tenderness in Job's reply; a certain wisdom and power which is awakened partly by the onslaught, and partly in his times of meditation. "Rejoice not over me, O mine enemy, when I fall I shall arise; when I sit in darkness, the Lord shall be a light unto me." —Micah 7-8.

Job's vision is broadened and his range of thought far beyond himself. He does not return railing for railing, but argues the case

as though the accusations were not aimed directly at him, he treats them in general.

APPROACHING THE LIGHT.

Only like attracts like. *The Spirit of Wisdom in Man* (Job), illuminating itself, dispels darkness and ignorance so that the spirit of accusation is unheeded. Hence, this accusing friend does not return. There is nothing for it to address; nothing of its nature to which to appeal. "The prince of this world cometh and hath nothing in me" (John 14-30). Error will never be lost to the world until man ceases to recognize it. Then it will disappear from memory, and will no more be held in mind. The beauty and wisdom of Job's reply challenges the admiration of the reader. Prostrate though he is in body, he proves how masterfully he can parry every thrust. Enquiringly he says: "As for me, is my complaint to man?" After which he proves to Zophar the fallacy of his reasoning. In a most perfect

manner he treats the case. Every point is met and dissolved, every argument annuled.

“How, then, comfort ye me in vain,
Seeing in your answers there remaineth falsehood.”
—Verse 34.

CHAPTER XXII.

With an emphasis and a passion worthy of a better cause, Eliphaz closes his argument with startling denunciations. Then this voice is stilled forever, after offering bribes of gold and silver.

How varied are the judgments of men on the common events of life. How shall we rally now with such a flood let loose against us? Who shall deliver us? Only the Lord,—*the spirit of illumination* in man. Only the Christ within, which is the hope of glory. This alone can overcome and dispel the delusion of appearances.

The torrent rushing over us, the fire of

wrath kindled on both sides of us, the very earth slipping away from beneath our feet; where is our salvation? Is it in the golden crown of reward offered in Verses 21-30? Shall this for one moment cause us to take our eye off the ark of the covenant; the pure symbol of the sweet relation between God and man? Is this to be the reward if we "acquaint ourself with God?" Or, is it to be found in that *peace which passeth understanding*, in those nobler, truer riches of the soul, which indeed are the divine inheritance of the spirit?

WISDOM BORN OF KNOWLEDGE.

The unwise may be allured by this strong appeal of Eliphaz,—“gold” and “silver.” Job is wise—“there was none like him in all the East.” He knows the mystery of life. He sees through the actions to the motives which govern men. He knows the meaning of the stars and their influence. He understands the symbology of the world. He cannot be deluded with bribes of gold and silver. To him, gold

is *wisdom*; silver is *truth*. These virtues he possesses. Why should he barter them for the symbol? The former (virtues) he knew to be eternal; the latter temporal. "*Thou shalt also decree a thing and it shall be established unto thee.*" (Verse 28.) Job was not unmindful of this. Time and again he has decreed valiantly. "How forcible are right words." He knew their value and his confidence is not shaken, although his decree to all appearances hitherto has not been established.

THE ETERNAL, THE NOW.

Nature is a continuous cycle of energy; every movement of the great wheel, like the turning of a kaleidoscope changes the appearance. In reality there is only the *Now*, the *Eternal*. Live in the Now. To see past and future is to encourage disappointment. The now, the present cannot be changed. It is man's view of things that changes. As he stands at the rim of action, he is encouraged and discouraged by

turns; not until he fixes his thought on the *center of Being* is perfect peace found.

“Man is the image and likeness of God.” That likeness cannot be changed, God being All in All, there is nothing else to change into. God made man *up-right*, like “*Us*,”—God. If it is acknowledged that there is another power which can make him (man) *up-wrong*, then that power is more mighty than God, or it could not change God’s work which He pronounced “*very good*.” Then man in fact *is* as he always *was*. God is Omnipresent. That present being now, was never a past, and can never be a part of the future. What man calls the “past,” is simply the sweet, the beautiful, the pure, enduring *Love Almighty* which ever accompanies man and with which he is ever beautifying the *present*;—the present with its heart full of love and its hands full of flowers.

CHAPTER XXIII.

TRUSTING.

Once only, when the pain in his flesh seemed so very real to Job, did he take his mind from the *Almighty* and exclaim; "Have pity upon me, have pity upon me, O ye, my friends; for the hand of God hath touched me." Chap. 19-21. But only for a moment is he like a reed shaken by the wind, tossed here and there; the Dear Heart rallies again to the central trust in verse 25, chap. 19. "But I know that my redeemer liveth."

Like a man in the dense woods, Job is searching for the blazed trees.

"Oh that I knew where I might find him,
That I might come even to his seat!"

—Verse 3.

He does not cast one thought on the external recompense just offered him. His thought is within.

"Would he contend against me in the greatness of his power?

Nay; but he would give heed unto me.

* * * * *

Behold I go forward, but he is not there;

And backward, but I cannot perceive him;

* * * * *

But he knoweth the way I take;

When he hath tried me, I shall come forth as gold."

—Verse 6-10.

And when at the farther end of the journey I approach the temple, *I shall be like Him*, for I shall see Him as He is.

The fulness of love is the abiding principle in the soul. Man is not a part of universal mind, as though it were separated and parceled out. Man is inseparably one with God. His mission is to become fully conscious of this truth.

CHAPTER XXIV.

SURRENDERING SELF.

It at first appears as though Job, in this chapter, had abandoned the field of defense or

justification for the field of accusation. It is not so, however. The arraignment here, is the summing up of the three-fold path of reasoning from the *non-self* point of view (appearances), and may be accepted as a charge directed at these three advocates. Not that they have performed the acts enumerated by Job, but the three-fold force directed at him so persistently and in such fury, causes these thoughts to arise. This is the exhaustion of mortal sense (nonsense). It does seem as though Job, in defending himself dared challenge the world, with God for witness. Job knows that the *Supreme Ego* is the only reality, and that it exists because of its powerful nature; moreover, that that which is beheld in creation is but a suggestion of this *Supreme Self*. It is as though Job held to view the delusion of appearances so as to exalt his central idea. This he does in the 26th and succeeding chapters. He never turns his face from the sun. The radiance of the upper air is always in his heart, as his long closing argument bears testimony.

“There is the appearance of creation in man; but man is not in creation.” All creation is in the inferior nature which is the cause thereof and which passes away with *discriminating knowledge*.

CHAPTER XXV.

Here we have the last little echo from the wilderness. It is in the wilderness, wildness, wild-state (untutored in spirit) that we make laws, pronounce penalties, formulate governments, and erect tabernacles of worship. Poor, blind *judgment* (Bildad) does not see that God can possibly be exalted unless man is correspondingly debased.

CHAPTER XXVI.

In a vein of eloquent sarcasm Job asks,—

“How hast thou helped him that is without power!
How hast thou saved the arm that hath no
strength!

How hast thou counseled him that hath no wisdom,
And plentifully declared sound knowledge!
To whom hast thou uttered words?
And whose spirit came forth from thee?"

—Verse 2-4.

Not a word of consent or confession do we hear from either of these men. They stand adjudged by their own unwise, unjust doctrines. They see themselves all right; Job, all wrong. No truthful assertion from his lips is accredited by them.

It is not infrequent that worldly wisdom comes in the garb and speech of spiritual assumption.

When men in positions of trust speak less of the "Wrath of God," and more of the "Love of God;" then comes the larger thought, the Christian age.

Job sums up the entire case in what is termed a "parable," which is comprised in six chapters or 161 verses, and should be called,—Job's valorous defense. See chapters 26 to 31.

Job says: This God of whom you have been speaking, what know ye of Him? Lo! I will tell thee:

CHAPTER XXVII.

"As God liveth, who hath taken away my right;
And the Almighty, who hath vexed my soul;
(For my life is yet whole in me,
And the spirit of God is in my nostrils;)
Surely my lips shall not speak unrighteousness,
Neither shall my tongue utter deceit.
God forbid that I should justify you:
Till I die I will not put away my integrity from me.
My righteousness I hold fast, and will not let it go.
My heart shall not reproach me as long as I live."
—Verse 2-6.

Filled with the inspiration of this *Almightiness* the soul is meek, and justifies itself by its integrity begotten of God. The concluding verses of this chapter, commencing with the 13th verse, have been ascribed by some to an unrecorded speech by Zophar. Or it may be considered in the thought of Chapter 24. Certain it is, these things which appear to be

something, arrayed against the spirit of Truth, are defied, their claim proven false and they are cast out by the pure truth of the Spirit.

CHAPTER XXVIII.

SOUL ASSERTS ITSELF.

It has been suggested that Job, at this particular crisis, was afflicted nigh unto death. True, he complains bitterly in chapter 19,—that God has fenced him in a dark path, stripped him of his glory and plucked up his hope; that his brethren are far from him, his former acquaintances are wholly estranged, his kinsfolk have failed him, that they which dwell in his house count him a stranger; his breath is strange to his wife; the young children despise him and all have turned against him, and that his bone cleaveth to his skin. Notwithstanding, we are forced to concede that the writer has at this point put into the mouth of Job words of *power* and *wisdom*. There is no more controversy

between him and his three friends; instead, there is a *newness of spirit* in his language. He shows himself not only to be an astrologer and mathematician of high rank and merit, but one versed in all natural sciences. Job understands the precious treasures planted in the bosom of the earth to be symbolical of the more beautiful riches and highly prized treasures of the soul. Hence, is this chapter placed in this connection.

Silver is feminine, the water principle in nature;—knowledge, which may be interpreted, —*Love*. *Gold* is masculine, the fire principle in nature;—wisdom, which may be interpreted, —*Will*.

Love is the fundamental principle of all truth. There is nothing hidden that shall not be revealed through Love; and this is right knowledge or understanding. The application of knowledge is *wisdom*, likened here to *silver*, *gold* and *precious stones*.

Precious stones (especially the “sapphire”)

is spiritual love, and signifies priceless virtue or the substance of truth.

“Whence then cometh wisdom?

And where is the place of understanding?”

—Verse 20.

It is not in the earth. It is not in creation. It is not in books or seminaries. “The wisdom of man is foolishness with God.”—But,

“Behold the fear” (love) “of the Lord, that is wisdom;

And to depart from” (thinking) “evil is understanding.”

—Verse 28.

CHAPTER XXIX.

VIRTUES EMPHASIZED.

Great and sterling virtues have always been accredited to Job. The Lord makes honorable mention of him in the beginning of the book. Even Eliphaz has given Job the credit of having great learning and wisdom. To all of this Job has never referred until now, when, in modest fashion he says: There was a time,

“When His lamp shined upon my head,
 And by His light I walked through darkness;
 As I was in the ripeness of my days,
 When the secret of God was upon my tent;
 When the Almighty was yet with me,
 And my children were about me.

* * * * *

When I went forth to the gate unto the city,
 When I prepared my seat in the street,

* * * * *

And the aged rose up and stood;
 The princes refrained talking.” —Verse 3-9

The *light of God* is inspiration and the *secret of God* is love. In the time of prosperity we feel the *joy of God*; but the *secret of God* is learned in the silence. A great Sage has said:

“I illuminate thee, but I instruct not;
 I warn thee, but I fight not;
 Thy treasure is within thyself.”

Job was respected and beloved by high and low, rich and poor, prince and peasant. Such is the honor which always accompanies a great and princely nature.

“Unto me men gave ear, and waited,
 And kept silence for my counsel.

After my words they spake not again;
And my speech dropped upon them."

—Verse 21-23.

No greater tribute can be paid one than that the people addressed, recognizing the truth and the wisdom of the words spoken, remain silent. No one can understand the deep things of God save the spirit of God in man.

CHAPTER XXX.

While this language does, indeed, appear severe, it must be borne in mind that Job has not yet lost sight of the sense of good and evil as factors in the world. The memory of his former greatness creates within him a pride which is pardonable. This state of mind, this pride, will be utterly eliminated when the Lord speaks out of the whirlwind. Then we behold Job meek and lovable. There is no need that man should defend himself in the presence of God!—God, the all-wise, all-loving Father, knows.

The question naturally arises: Is God moved in any respect by the nature of man's pleading? Can God change? be more or less Perfection? Is it not rather that the spirit of changeableness is in man; and at the opportune moment, with the consent of his mind beholding change in *external* nature, attributes this change to God. The very possibility, however, in the change in man's mind, becomes the active potency which finally places him in the *unchangeable internal* nature.

Comparing discriminating knowledge with the vain babbling of the world one sees in what cheap esteem man's wisdom is held in relation to the realities of truth.

CHAPTER XXXI.

Job's integrity sustains him and he rallies to his own defense in a sublime manner. Truly the door of an incorruptible life is thrown open that we may behold *the heart of Job*.

He sums up all the judgments of the human

heart. He arrays all his erroneous beliefs, and puts these apparent evils in one scale, leaving nothing out, however dark. To his accusers he refuses any acknowledgment; he will not be judged according to the comprehension of mortal man, but presents himself to the scrutinizing eyes of the Spirit. He is willing now, in his docile simplicity and trusting faith, to have every great and every little fault put into one scale of the balance; then he deliberately places himself in the other scale of the balance and appeals to the Almighty Judge of heaven and earth.

With this, "*The words of Job are ended.*"

Silent, serene, he speaks not again until he stands face to face with the Lord. He has declared for this very thing so hopefully, and now *it is established unto him.*

Soon or late the question comes to every one as it came to this sublime character: What doest thou with the "Gift of God,"—Thy Life?

CHAPTER XXXII.

THE FINAL SURRENDER.

“So these three men ceased to answer Job, because he was righteous in his own eyes.” They saw that his integrity was unshaken; his trust in God supreme.

The moral grandeur of unshaken integrity is the sublimest feature in man’s life.

Individual man is a *steward*. By and by he must render to the whole body of men an account of his stewardship. He must account for his share in the natural causation. The revelation or enlightenment of God in man is the adjustment of the various claims of his stewardship. The summing up is the harvest, the redemption of man.

A NEW WITNESS.

An entirely new character is now introduced, one whose presence is not intimated in the pre-

ceding interviews; one who professes to speak in God's behalf—in "God's stead."

Job has taken two degrees in the masonry of life. He has passed through two very trying ordeals. Having declared himself free from defilement, he must prove it. He now applies for admission in the *third degree*.

"He rises upward toward His former divine state; no more in negative innocence and ignorance, but learned, knowing and wise, a conqueror over sense life, a true Lord over all."

The Soul does not, in fact, take degrees or pass through states of initiation; but there seems to be awakenings, periods of illumination or states of realization. "*Realization*," says one, "is the coupling by which we hitch our wagon to a star."

Elihu means "Whose God is He."—(Bible Dictionary). Elihu, son of Barachel. "Whom God hath blessed." He is of the kindred of Ram, which signifies "high place." He is also called a Buzite; descendant of Buz, son of Abraham's brother, Nahor. (Gen. 22. 21.)

Elihu stands for *spiritualized intellect*.— Holding firmly to revelation, interpreting it by the letter, the form, and not the spirit. Elihu is the forerunner of the Lord, one who prepares the way. He removes the confusion of the previous advocates and opens the mind to receive a greater truth.

There is a cold dignity about this character which intellect always assumes. In verse 2, we read: "Then was kindled the wrath of Elihu." This "wrath" should be construed as zeal; the fire of youth; called the "lightning flash." Intellect trains the mind, it does not furnish it; it is a channel through which the spirit flows.

Job and his three friends are represented as Elihu's elders. Out of respect, therefore, he withholds from speech. Now his critical mind attacks Job for persisting in his innocence. He also rebukes his elder friends because they could not answer Job's arguments yet persisted in condemning him. He says,—

"Days should speak,
And multitude of years should teach wisdom,
But there is a spirit in man,
And the breath (inspiration) of the Almighty
giveth them understanding."

—Verse 7-8.

Elihu is very clear. There is so much in his statements that may be accepted with profit. He presents the case in an entirely new form and a new light. He does not answer Job's concluding speech to his three friends, as it was not directed to him; however he is burning with a desire to speak; he thinks he understands the case, so he says:

"I also will answer my part,
I also will show my opinion,
For I am full of words."

—Verse 17.

The clearness of intellectual perception has done much to prepare the world for the more beautiful garlands of spiritual truth. Hence, in Elihu, we have candid reasoning, uprightness of speech and pure and wholesome beatitudes. God is revealed in the attitude of a

Deliverer. There is not the flattery and presumption which marred the former pleadings. There is no respect to any man's person or flattery of titles with Elihu. The Almighty will not pervert judgment; He will not regard the rich man more than the poor.

CHAPTER XXXIII.

Elihu's words are encouraging from the first. He announces they are for Job's good; so he does not reproach him with upbraiding; he remarks; "neither shall my hand be heavy upon thee, for I desire to justify thee." Thou hast said in my hearing; "I am clean without transgression, I am innocent." In this thou art not just. The burden of Elihu's argument is that God permits these afflictions for man's good.

"To bring back his soul from the pit,
That he may be enlightened with the light of the
living."

—Verse 30.

CHAPTER XXXIV.

Elihu, too, entertains the generally accepted opinion that man must humiliate himself before God and man; must acknowledge sin as being an active agent in the world, and the cause of man's misfortunes.

This is the intellectual view of the case.

CHAPTER XXXV.

"Thinkest thou this to be thy right?

* * * * *

I will answer thee,

And thy companions with thee.

Look unto the heavens and see:

And behold the skies, which are higher than thou.

If thou hast sinned, what doest thou against him?

And if thy transgressions be multiplied, what doest
thou unto him?

If thou be righteous, what givest thou him?

Or what receiveth he of thine hand?

Thy wickedness may hurt a man as thou art;

And thy righteousness may profit a son of man."

Verse 2-8.

This argument of Elihu only presses the matter in a more skilful, subtle way. A man less wise than Job might have been drawn into an attitude of defense, but he spake not a word. We ever hear the ringing words of Jesus. "Judge not according to appearances, but judge the righteous judgment."

Beyond the thought is the thinker; beyond the act is the motive. Appearances are deceptive, sense judgment is not final. "God hath made man upright; but they have sought out many inventions."—Eccl. 7-29.

CHAPTER XXXVI.

Elihu is quite assertive, yet full of tender regard. He says:

"Suffer me a little and I will shew thee;
For I have yet somewhat to say on God's behalf.
And will ascribe righteousness to my maker;
For truly my words are not false.

—Verse 2-4.

We hear resounding throughout, these words:

“There’s a wideness in God’s mercy.
Like the wideness of the sea;
There’s a beauty in his goodness
Which is more than liberty;
For the love of God is greater
Than the measure of man’s mind,
And the heart of the eternal
Is most wonderfully kind.”

CHAPTER XXXVII.

THE CLOSING ARGUMENT.

This is a final summing up of the love of God toward all created things, especially man. The intellectual comprehension of the nature of a “personal God” is rapidly giving place to the excellency of the spirit and the wisdom which sees God as the *All Father*.

Job now perceives this, and in his mind the great nature of the Deity is thus exalted. But who is so enlightened that he can inform us concerning God? One very wise master said: “What God is, I know not; what God is not, that I know.” Lao-tsze said. “The Tao which can be Tao-ed is not the eternal Tao.

The name which can be named, is not the eternal Name." (Tao is God.) To describe God is to place a limit to majesty.

"The attainment of right knowledge of the Supreme Being is the consummation of existence; for who ever possesses it obtains a nature as incomprehensibly perfect as the nature of that Being." The *lover of Truth* must recognize his *Beloved* under any disguise.

Elihu, speaking of the majesty of God, says it is the wisdom which none can comprehend, the gracious providence which ordaineth sunshine and rain, that stayeth the hand of man so that he cannot hurt his brother. He speaks also of the merciful protection of every beast of the field; yea, even the thick cloud is so formed by his loving care that it holdeth the rain that it be not poured out, but watereth the earth equally. "Consider Job," he continues, "the wondrous works of God," how he tempereth the weather to the shorn lamb. Because of our littleness we know not how to speak to such a beneficent God. Closing thus.

“ Out of the north cometh golden splendor;
God hath upon him terrible majesty.
Touching the Almighty we cannot find him out; he
is excellent in power;
And in judgment and plenteous justice he will not
afflict.
Men do therefore fear him:
He regardeth not any that are wise of heart.”

—Verse 22-24

UNDERSTANDING.

HOW CHARACTERISTICS ARE FORMED.

Spiritual understanding in man enters now the Sublime Degree.

The Book of Job is a succession of events relating to the progress of the Soul.

We have said, "Nature is a continuous cycle of energy or events." Enter the cycle at any point; man must complete the entire circuit. This may account for the difference in individuals, as each one enters the circle at different degrees.

There are 12 degrees or "houses" in the circle called "Signs of the Zodiac;" and these degrees or signs are divided into innumerable other minor degrees, each having a specific governing power or influence, yet obedient to one law. Man's power or nature is in accord with the degree or house of this vast cycle of nature into which he is introduced. He finally leaves this cycle wherein he has had a continuous round of experiences (having passed through

all the houses), by the door he entered. The path of the cycle, while it has taken him around, has also, like a graduating scale, taken him upward.

Man enters this great cycle of nature by means of a certain *pass-word*, when he becomes enveloped in form. He does not know the full meaning of this *Word*, but gradually it unfolds to his comprehension; as the petals of a rose while unfolding exhales its fragrance. More and more the great meaning and full significance of the Word dawns on the mind, until, at the close of this exhibition of life, whether the number of its embodiments be one or many, man passes out. The passing out is not, however, by giving the word. *That* was given him at birth-time merely to *suggest a great truth*. The word is a talisman of protection, a symbol or substitute; a number, as a stone numbered for the building of the temple. This pass-word is also the *name* or *signature*. The signature of a person is the distinctive expression of the tincture or character of that person;

it is the name, the sign by which one person is known or distinguished from every other person. Nothing whatever can be utterly lost because of its signature, its name,—the Word.

No, man does not pass out of creation by giving the word, but by giving its meaning, its interpretation, the explanation of the word. He does this by reason of the word becoming identified with every part of his Being. The *word* eventually becomes manifest and abides within man. In truth, *man is the Living Word*. Now he is lord over all. Man, risen from the “dust of the ground,” is given a *new name* above every earthly name, and stands a proven Son of God, when he exclaims, “All power is given unto me, in heaven and in earth.” “I and the Father are One.”

CHAPTER XXXVIII.

As before stated, “Job is silent.” Silence is a symbol of power. The Lord will answer for Job out of the “whirlwind.”

God has never been angry with Job at any time. There was always a deep cherished feeling in Job's heart that God would befriend him, and that the light of his countenance would not be altogether hidden from him; for the Lord had said, "I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into the land, for I will not leave thee nor forsake thee. (Gen. 28-15.)

THE SOUL'S ILLUMINATION.

"Then the Lord answered Job out of the whirlwind, and said " (addressing Job's friends),

"Who is this that darkeneth counsel
By words without knowledge?

Then addressing Himself to Job, He said,

"Gird up now thy loins like a man;
For I will demand of thee, and declare thou
unto me.
Where wast thou when I laid the foundations of the
earth?
Declare, if thou hast understanding."

This is symbolical of being clothed with righteousness and girded with truth. It is the

symbol of *strength* and *activity*; and is shown by girding up the clothes with a strong cord. "Gird up now thy loins," is equivalent to saying: "Arise, take up thy bed and walk." Or,— "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." (Isaiah, 60-1.)

The Lord may address a man in the belief of error, but he does not hold conversation with the idea of error in mind. The shining light of the Lord's nature dispels the darkness and glorifies the subject.

The *whirlwind* means confusion of ideas and misdirection of opinions. Ideas and opinions constitute the whirlwind. The belief that there is life, substance and intelligence in matter; false judgment concerning creation and appearances; cursings, moanings, bitter reproachings, repentings, contentions and all the mass of misconceptions concerning man's nature,— God, etc., *this is the whirlwind*.

The universal speech of God is the still small voice speaking out of the silence. The

Lord in perfect peace speaks out of the whirlwind; beholds the confusion, but is not in the least affected by it; so by wisdom of silent speech it is dissolved.

This is the darkest moment in all Job's remarkable history; but there is no appearance of defeat. It is simply Job's extremity. It is also the Lord's opportunity. For who but the Lord is mighty to save? Who shall interpret the words of the Lord, or who make plain His speech?

Merging from this whirlwind and confusion of events through which the Soul has passed, it now communes with itself. The voices to which It has listened in the past were in some respects exalting, but not convincing; forceful, but not comforting. Job, as seen in the reflecting *mirror of nature*, is silent; while Job as *Soul, is illuminated*.

"He who knows others is learned,
He who knows himself is enlightened."

—Lao-tsze.

Over the triple doorway of the Cathedral of

Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses, and underneath is the legend:

"All that pleases is but for a moment."

Over another is sculptured a cross, and these are the words underneath:

"All that troubles is but for a moment."

Underneath the great central entrance in the main aisle is this inscription:

"That only is important which is eternal."

Once within the temple, master of Self; a new and peculiar power thrills the Being; a power by which it penetrates the past and reads its illuminated pages. This power is *intuitional memory* and is called the "*Lord God*."

The Lord God is *illuminated spiritual intelligence*; the angel voice speaking within man. The Soul is likened to a temple, and the Lord God is the light thereof. In the far east it is called "*Isvara, the pure substance in Soul*." "The Lord is in His holy temple; let all the earth keep silence before Him."

The Soul (Job) illuminated, penetrates the deep secrets of nature, and beholds the heretofore unsearchable riches in store for it; riches that were concealed until it had passed through much tribulation.

THE SOUL'S RETROSPECT.

It beholds God and perceives Life. It declares "I am one with the eternal." The heights, the depths, and the outstretched boundaries of nature are known to it. By faith it grasps the eternal verities of abiding truth in which all things are established. It feels the great earth melt away under foot, yet rests in space secure by the effort of the will. The hopes, the delights, and the joys of earth life are as nothing. Likewise, the discouragements, the oppressions and afflictions men call sins, melt into nothingness. It hears the sweet music of creative energy in the morning of life, when the scintillating light of the stars made music, and the affectionate nature of God shouted for joy. The mysteries of growth in the creative world

are unveiled to it. The illuminated soul exclaims, "Before the boundary of the great deep was established, yea, before its 'secret springs' were hid, I was there." It sees that Life and Love are God. It sees the mist curtain (Gen. 2-6) which was spread out in the beginning, now rolled away. That cause and effect are related to time and space. It delights in the spirit of unity it beholds in all things. Nothing is hidden or obscure. It communes with nature, and nature communes with all its parts. It perceives motives and feels the coming action. Strong in the strength of its enshrined love, it beholds the "foundations of the earth," and exclaims, "Before Abraham was, I Am." The Soul can now penetrate at will. The depths of the sea and the caverns of the earth are as the air of the heavens. In all this array of power and light, there is consciousness of light. It knows that God does not love as man loves,—*God is Love.*

Thus it is, the *Lord God* speaks "out of the

whirlwind" to the comprehending spirit in Job.

All expression belongs to the plane of self-consciousness. To *Man*, the *image and likeness* of the divine Mind, nothing is impossible and no secret in nature concealed.

CHAPTER XL.

THE NEW MAN.

Like a tender plant emerging from the seed under the generous influences which surround it; or like the butterfly, having escaped from the chrysalis, gently spreads its wings for its first flight, so escapes the soul of man from the bondage of a belief in imperfection and littleness.

Now the dear heart breathes the upper air, and makes his final reply. It is Job's last testimony ere the flight of the soul is announced.

"Behold, I am of small account; what shall I answer thee?
I lay mine hand upon my mouth.

Once have I spoken, and I will not answer;
Yea twice, but I will proceed no further "

—Verse 4-5.

The Lord commands:—

' Deck thyself now with excellency and dignity;
And array thyself with honor and majesty."

—Verse 10.

At this command, Job casts aside forever as a forgotten memory, his former self.

"And that ye put on the *new man*, which after God is created in righteousness and true holiness." (Eph. 4-24.) "And have put on the *new man*, which is renewed in knowledge after the image of him that created him." (Col. 3-10.)

THE MIGHTY POWERS.

"*Behemoth*," verse 15, esoterically considered, is the *water element in nature*; typified by the influence of the *Moon* as the collected and reflected power and light of the Sun; that which is acted upon. The *Is Is*;—feminine.

CHAPTER XLI.

"*Leviathan*," esoterically considered, is the *fire element in nature*; the mighty vortex center, typified by the *Sun*, source of life, creative energy, power and action. The *Am Am*;—masculine.

Perhaps no interpretation given will cause more surprise, if not open dissent, than the preceding. Read this chapter through very carefully without imagining that you are reading about beasts and thus abandon all former rules of interpretation. It certainly seems unreasonable to suppose that the Lord would devote an entire chapter and part of another to so poetic a description of huge extinct beasts simply for Job's edification or for the purpose of mystifying him. The letter destroyeth; the spirit giveth life.

The author has refrained from all attempt to prove to the satisfaction of the reader the truth-

fulness of the interpretations given. These can only be arrived at by close application and careful study of the subject.

While the *objective* and the *subjective* states are, and of necessity must always be closely related, as the scales of a balance; yet there must not be confusion in the mind caused by exchange of states, as taking the object for the subject,—the *suggestive* for the *real*.

“Behemoth” and “Leviathan” are very remarkable figures of speech. These were once huge and powerful creatures, companions of pre-historic man. By their extinction they did not lose their place in the esoteric concept of might and majesty.

On reading the forty-first chapter of the Book of Job, the attention is held as by the spell or power of a master as the description proceeds and climax after climax is reached. It has the appearance of a mighty column piercing the sky, around which is a spiral stairway by which one ascends and is finally lost in the immeasurable distance.

If one has a thirst for *pure knowledge*,—

“Let him fulfill all righteousness.

Let him be devoted to that quietude of heart which
springs from within.

Let him not drive back the ecstasy of contemplation.

Let him look through things.

Let him be much alone.”

—*Vol. xi Sacred Books of the East.*

ILLUMINATED

In Chapters 38-39-40 and 41, Job is led through contemplation of creation in general, to the broader contemplation of the *source* of creation; and with clear understanding perceives the energy which embraces all things. It cancels doubt and delusion with *understanding*; and destroys the idea of good and evil with the breath of *wisdom*. Emerson says: “Into every intelligence there is a door which is never closed through which the Creator passes.”

CHAPTER XLII.

With trusting deference and humility the soul approaches the altar before the mercy seat. There, and there only it acknowledges that supremacy, wisdom and power is with God. Expectant and hopeful, the journey's end is crowned with bliss, that strange peace which passeth understanding. "For now we see in a mirror, darkly; but then face to face; now I know in part; but then shall I know as also I have been known."

The delighted God-man exclaims.

"I have heard of thee by the hearing of the ear;
But now mine eye seeth thee."

—Verse 5.

The intellect is the hearing ear. The spirit is the perceiving eye.

THE RENEWING OF THE MIND.

It is remarkable that during Job's sojourn in the flesh, and while suffering from excru-

ciating skin disease he never consults a physician. The doctors of divinity diagnosed his case, and they all agreed as to the cause; namely, that Job had been a very wicked man, and that his children had sinned, and his was a clear case of "the judgment of God." But when Job turned his face steadfastly to the Lord and trusted his case to the *Great Physician*, and the Lord spoke out of the whirlwind of thought, then we hear no more of sinful accusations.

The Lord does not call his court physician to take Job's temperature, nor does he entrust his case to a "healer"; nor does he say, "Sit down here, Job, and I will give you a treatment." No. The case is dealt with according to supreme wisdom. How? By taking Job into the depths of Being, the mighty Self, in other words; "by the renewing of the mind."

RELEASE FROM MATTER.

There is now to Job a new heaven and a new earth. The former things have all passed away as a delusion. He beholds a new earth,

beautified with a new beauty, glorified with a new glory and peopled with a new race, a joyous, happy, gladsome people. The memory of the old false state is dissolved; he is now in his pure mind,—a God-man.

Heaven is *inner* consciousness. Earth is *outer* consciousness.

SOUL, THE INDESTRUCTIBLE UNIT.

The soul is the only indestructible reality. The philosopher Schopenhaur, when quite old, walking the street one day with his head bent in meditation, stumbled against another man, who abruptly inquired. "Who are you?" "My friend," said the philosopher, "I would give all the world, did I possess it, if some one would answer that question for me." One of the masters once said. "If they ask thee what is the soul, thou shalt reply, 'The soul is a living lens; which invests with its own tincture the objects beheld by it.' " Soul is the embodied thought of God. While encumbered with a physical body, physical expression is given to

all objects beheld by it. While in the physical form, yet unencumbered by it, it freely invests objects and actions with *its own pure ray*. The soul cannot be tarnished, for the reason that it is the pure essence of God. It is wider than space, older than time, deep as faith, and rich as love.

CONCLUSION OF CHAPTER XLII.

When the mist is all cleared away and the mystery of nature solved, then will man see clearly. Man is thin and pinched when he holds a small thought of himself. He is proportionately large and robust when he entertains a large and cheerful thought of himself.

Job says: "I thought I had heard the voice of God before. Many times I have thought that I walked hand in hand with Him; but I know that I never beheld the face of infinite Goodness and Love until now." It is in such a supreme moment that old things pass away as a dream forgotten.

The Lord proves the interest he takes in Job

by befriending him in a most marvelous way. "All things shall be added unto thee." This is the promise.

THE FINAL REWARD.

The unwise counselors (who at times said some very true things) are made to serve Job and contribute to his successful victory. "Surely the wrath of men shall praise thee." (Ps. 76-10.) Yea the Lord maketh even the foolish to praise him.

The sacrifice of the seven bullocks and the seven rams, is an intimation of the coming Christ. This is "Aries" and "Taurus,"—head and neck, surrendering to "Leo," the heart. Intellect yields to affection always. The "burnt offering" is the type thereof. An offering, as in this case is an atonement. The sacrifice is the giving up. The burning is the annihilation of the past. To burn is to obliterate, to consume. It symbolizes the giving up of old ways and thoughts and turning to the new or higher thought. In the broadest sense,

it casts away forever. Hence Eliphaz, Bildad and Zophar are known no more. Mortal mind has yielded to the Supreme Mind.

The number *seven* is typical of the greater man, and the number *five*, of the lesser man.— $7+7=14=5$.

Verses 7 and 8 do not allude to conqueror and conquered, only in the sense that all things are obedient to the majesty of the soul. All things wittingly minister to it and thus become partakers of its glory. To release the captive mind is to be forever free and counted with the merciful. Job was never tempted or allured at any time by the offer of a golden crown of reward. Goodness upheld and protected him.

THE VICTORY.

It is not related anywhere how Job was healed; nor, indeed, is such a thing as physical suffering alluded to after Job turned to the Lord who administered on his case. It is not even said that Job was healed of a malady. Wisdom always passes a delusion of the mind

in silence. Job's present state is the result of the renewing of the mind. The renewed mind takes no account of time, condition or error. It sees God face to face. The pure-minded shall see God—Good in all that is. How can there be other than perfect union when "The Father and I are one?"

The ministering relatives (verse 11), are the *counsels of love*. All things administer to love and thus become sharers with it. Gradually does the infinite love draw us on by a still uncut cord. The circuit is complete. We leave by the door we entered. The Christ of God in man is his redeemer. "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matt. 6-33).

Job's innocence, simplicity, pure-mindedness and love ("sheep"), are increased; so too with his swiftness and endurance ("camels").—His docility, composure and meekness ("oxen"), are added to. And his patience and increase of knowledge ("she asses"); these are all doubled. The promise is forever to the faithful.

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Tim. 4-8.)

"He had also seven sons and three daughters." There is no mention of wife. There is no wife, as the term is commonly understood.

Man is generated by external love, which is earthly power. He regenerates by internal love, which is heavenly power. Man is generated according to human law and conditions. He regenerates himself by the love of God in his heart. When light becomes manifest in darkness, then darkness ceases to be darkness. Thought desires form objects or pictures of the thinker, tangible only to mortal or material sense. These pictures are finally erased or dissolved as man is regenerated. This is like slaying or opening up one's mortal nature. He that hath hearing ears will hear; he that hath seeing eyes will see; and he that hath an understanding heart will understand.

THE CROWN OF LOVE.

Job has now entered within the domain of his true Self. Because of its relation to Spirit the self can never be lost. Whatever God created is good. It can not be otherwise. It can never change, nor can it be changed, for God is omnipotent love. "I change not." Man does not see creation as it really is. When he does, he, too, will exclaim: "*Behold, it is good.*"

Referring to the "sons and daughters;" the law of inheritance and of cause and effect is now necessarily inverted. That which was at first supposed to be possessions, relatives and children; mortal, and subject to destruction, are now known to be universal, immortal qualities; "kindred" of the soul,—*wisdom and love*. The *seven-fold* path of wisdom (sons), and the *three-fold* path of love (daughters).

It will be observed that Job's persistent faith fruited in love; beautiful love (daughters), the recompense of his fidelity and integrity. The *recompense* of love is the *privilege* of loving.

Of these three daughters, the first named is "Jemima," meaning dove—(Bible Dictionary) esoterically, *Heart of Love*. The second, "Kezia," which means cassia; esoterically, *Fragrant Love*. The third, "Keren-happuch," which means horn of paint; esoterically, *Beautiful Love*.

It will now be readily understood why the daughters of Job are referred to as, "the fairest in the land." Wisdom and Love enjoy the same inheritance.

As in the beginning, the "gift of God" is with man, so at the close thereof we find the image and the likeness. "The gift of God is *Eternal Life*." (John, 4-10, Rom. 6-23.) This is not to be construed as a special gift to man. Man *is* because of life. Man and life are eternally co-ordinate. The gift consists in man's consciousness of life. This gift is the illumination which the soul experiences as it loosens its hold on material objects and reposes in the sheltering love of the Spirit.

Eternal Life does not refer to one's Self only,

but to all that this Self beholds. Everything possesses eternal life; life that gradually assumes more and more the form of beauty pleasing to the eye and charming to the soul. All life is the life of God. There is no death; only a change to something higher, a continuous revelation. "From glory to glory forever ascending. Our souls with the Soul of the infinite blending."

CONCLUSION.

The circuit of life in Nature is completed for this pure soul. However, it is a fact worthy of note that long before the Nazarene came to earth, long before the shepherds heard the sweet anthem, "Glory to God in the highest; and on earth, peace and good will to men," Job demonstrated *immortality in the flesh*, and literal resurrection from the world of sense and pain. Job did not pass through the "gates of death" to demonstrate this. Such an ordeal was reserved for the one who is called the "Saviour of the World."

What Job exemplified in his remarkable life,

he did through choice. A less capable man could not have passed this trying ordeal to prove a great fact for the love of humanity. Only a man in whom resides the germ seed of conscious immortality and a God-like integrity could thus demonstrate the Truth; hence his name,—

J-O-B,—One with God or one who bears the name of God. We shall know him hereafter by the name—Job: this being one of the names of Deity.

The conception that man has of God,—Deity, may always be regarded as man's highest attainment in wisdom.

Knowledge of truth, is to be regarded as the steps by means of which God is revealed to man.

Wisdom is the high-water mark of man's attainment in God-likeness, the ability to know God.

To have knowledge concerning God,—(Spirit) and to attain wisdom of God; is as manifestation, to principle.

Spirit is principle; the Lord God is the manifestor of the principle, and man is the manifestation.

The attitude of man toward all created objects denotes the degree of spiritual attainment in the manifestation.

The names by means of which Divine Majesty is recognized, are arbitrary symbols created in the consciousness of man.

The "attributes" of Deity are conceived in the heart of man and prompted by love.

That which is *in* man expresses itself in his idea of God.

As the mind in man becomes exalted his conception of Deity is exalted.

Life and all the blissful joy of life is with man;—within and without.

Consciousness of this life through the awakened Christ in man, constitutes the oneness with the "FATHER."

As before remarked, the circuit of life in Nature is completed. We have seen Job beloved, enlightened, wise; as from the

moulding hand of the loving God. We have followed him into the depths. We have seen him drop from opulence to penury and want. We have heard him maligned, and witnessed his masterly defense under very adverse conditions as one by one he answered his accusers. We have shared his loyalty to principle, knowing that a rift in the overhanging cloud would appear, through which the assuring smile of God would be seen. We stood by when he steadfastly refused the aid of learned men, even when the pleadings were very eloquent. We rejoiced in his faith when he trusted his case to the Supreme Court, in taking his appeal to the Almighty. Then in wonder and amazement we listened to the wise counsel of the Lord speaking out of the tempest. We witnessed the shackles of mortality crumble into thin dust as the redeemed Soul took its place in the heavenly kingdom. Once within the sacred Temple,—the *divine nature*, there is no parting. "The Father and I are One."

The resources of an awakened soul are infinite. All heights are attainable, all aspirations possible to that one whom loving wisdom guides.

The soul must be free to aspire, to act, to achieve. Centered in itself it beholds the full domain and finds its habitation, its kindred, its place in the Universe, invisible to mortal eye. It feels vibrations hitherto unknown; it hears sounds the ear is not trained to catch; beholds nature in the garb of immortal drapery; perceives earth in heaven and heaven on earth.

The place has not changed; 'tis man that changes; he saw as through a clouded glass; but now, face to face. Man, beholding himself as he is, the perfect manifestation of *illuminated mind*, from glory to glory ascends into the vast heavens and basks in the eternal sunshine of God's glory.

Man—the exalted soul claims nothing, yet owns all. All that he beholds is a common inheritance.

The Soul is transfigured through love.

All else may fade away, but love, immortal love, is ever with man, the child of love.

Love is the sunshine in the heart; the morning and evening song bursting forth in continual praise; the joyous nature bringing man into new life; now the great spaces are crystal clear, pure, transparent.

By *faith* man reaches out and reaches up; the eyes are holden; a thick veil hangs between; but thanks to the Loving One, man has faith; so he reaches up with his faith; this something which he possesses now, this enduring "substance." He reaches up;—and mystery of mysteries, he takes hold of something the eyes do not behold; it is the outstretched hand of the Father. Man, reaching up; God, reaching down; somewhere in a rapturous realization the soul meets God.

Where soul meets soul there is communion, and there is the sacrament of perfect peace.

The world is what we make it, and in the province of *love almighty*, "man is in one world, and hath another to attend him." Thus

does he live in spirit now. To believe in God is to entertain God.

The fulfillment of nature and the prophecy of God, is man. In the heart of this man is born the Virgin Christ, the pure truth, the joy of redeeming love and the victory begotten of the silent Spirit.

“The fruit of the Spirit is *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance*. Against such there is no law.”

BENEDICTION.

"Shall not the heart which has received so much, trust the power by which it lives, may it not quit other leadings and listen to the soul that has guided it so gently and taught it so much, secure that the future shall be worthy of the past?"

"The soul may be trusted to the end. That which it so beautiful and attractive, must be succeeded and supplanted only by what is more beautiful, and so on forever."

—Emerson.

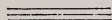
"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let thy new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."
—Holmes.

AMEN.

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